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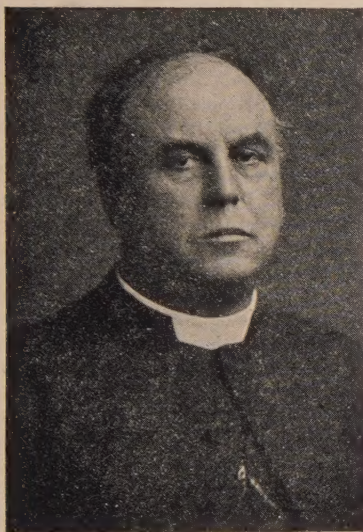
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Enjoying Our Work

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"My chosen shall long enjoy the work of their hands,

They shall not labor in vain, nor bring forth trouble."—Isaiah 65:22, 23.

I have taken this verse as my text, for the sake of a phrase which it includes: the phrase namely about "enjoying the work of their hands." "Enjoying one's work"—that was the very idea in my mind as the idea which I should develop into a sermon or message. I was quite sure that I should be able to discover in the Bible some hint or expression of such an admirable and religious idea: and behold here it is. I confess I am a little uneasy as to whether the words mean quite precisely what I am taking them to mean. I rather think they do not. But where there's a will there's a way: and one needs to be only a little

ingenious, as one may well be in a good cause, to show that what the prophet did precisely mean is something so little different from what is in my own mind that we may dismiss our exegetical uneasiness and proceed.

There is no doubt, that what the prophet is here promising his countrymen in the hard days through which they are passing is, that those very hard days, if they themselves will only endure them honorably and religiously, are leading on to a finer time, to a time above everything else of solid social security. A day is coming, he declares, if they will only brace themselves to endure with dignity and self-possession a few more dragging hours of night, when they shall be no more subject to alarms, when things shall be settled on a sound basis, when a man shall be able to make plans in confidence that they will not be overturned by the invasion of the enemy and by panic at home. It is as he elaborates such a prospect that he uses this phrase about "enjoying the work of their hands" meaning, of course, that in that steady order of things which is coming, which meanwhile they are suffering in order to secure, a man shall know that he will reap the harvest of his labors, that things on the whole will turn out as he imagines they shall, that one day will lead on naturally to another, that life will be continuous and orderly, effects following upon causes, consequences following upon plans, so that one may cheer himself as he ploughs up some heavy soil by reflecting that one day he will gather a harvest from that very field.

This is the irreducible minimum which human beings will always demand: and if it is denied them there will be restlessness and trouble. We must have, as far as possible, a predictable and calculable future. We want to know where we are; to know also, so far as it is possible to know, what kind of place this world is at least going to try to be during the next thirty years. We want to know whether human beings are to continue to equip and train themselves only for war and for those various subtleties and disgraceful ingenuities without which it would appear

mere courage and honor are still at a disadvantage in this world. We want to have a reasonable assurance that if we train our children in the Christian tradition, they shall live their life in a world which has still some use for decent men.

And this is what Isaiah promised to the men of his day—that they should “enjoy the work of their hands;” that, if they build a house they may look forward to having it as their home; that, if they tend their garden, they may comfort themselves in advance with the anticipation of the fruits and the flowers which that garden shall produce.

In short, that there shall be no further dislocation of abrupt beginning of confusion, no rushing of panic and disorder; that life and the future shall bring no heartbreaking contradiction and overthrow of our instinctive hopes and dreams.

* * *

Now all that, though it is off the line of my purpose, is nevertheless so slightly at variance as to make it pardonable for us to disregard for the moment the fault in logic for the sake of the advantage of the literature in the phrase. As Isaiah uses the words in the text, to “enjoy the work of their hands” means to enjoy the fruit, or the outcome of their labors. What I am rather wishing to speak of is the art, for it is largely an art, of enjoying the actual doing of one’s work. And really there is not much difference in the two interpretations; for my one purpose is to make clear that what constitutes the element of joy or happiness in work is, when all is said, the sense of the future, the prospect of the ever-approaching completeness and success of the work in which we are engaged. “To enjoy one’s work”—that certainly ought to be the average and normal human experience.

To be harnessed to work which is wholly distasteful, or to work which cannot be shown to have any value, must demoralize and dishearten any thinking man or woman. We can see what a happy community that would be, in which people for the most part were engaged in tasks which added to their own sense of dignity and human value. We can see also what a prosperous community that would be, how it would out-distance its rivals: for when our heart is in our work we do more and do it better; whereas when we work grudgingly we do less than we might, and what we do is apt to want a certain finish and thoroughness. Now however hard it may be for us to bring about conditions in which every one shall do his work, or hers, with joy at least predominating, we must never abandon the hope of such a state of affairs; that is to say, we must never abandon our belief in its reasonable possibility. Indeed, what are we here in this world for if it be not to achieve those personal and human arrangements which on reflection we perceive to be desirable and alone worthy of us? To say of a fine prospect that it is impossible often means that we ourselves are so satisfied with our own place in the general system of things that we are not prepared to risk any change, though it be to compass some more general good. Impossibilities, in fact, have their ground not in things, but in the mind of man; and

they are resolved by the religious graces of faith, hope and love. “Impossible” is no word to be applied to any fine prospect, by a man who believes in God. What, indeed, is belief in God—from this point of view—but the affirmation by the human soul that the best is the only thing which for man is to be accounted real.

* * *

When one speaks of happiness and enjoyment one has in mind something more serious and deeper than mere gaiety, or animal spirits. No one, I suppose, expects of life that it shall provide him with uninterrupted pleasure. That would soon prove intolerable to such beings as we are. For is there anything in the long run so tedious as the society of someone who will persist in being amusing? I remember that a few years ago, some of us had to go from time to time to London; and how we had, not of our own choosing, a companion of this kind. He proceeded at once to cheer us all up! Story after story poured from him with no logical or sensible connection, never arising naturally out of the normal life of man.

For the first hour it was not so bad; for it was still morning, and there was a freshness upon our souls disposing us to make allowances. But as the day wore on, and our friend still kept it up, we all became tired and a little angry, and later, quite sad, so that we would file out one by one and gather in the corridor, where we tried to recover ourselves by talking of sensible and serious things.

It is that kind of persistent gaiety without experience of difficulty, it is that light without any shade or qualification, which Carlyle rebukes as an ideal or ambition for any man when asks, “Is thy servant a dog that he should be happy?”

No: what we do mean is, that every man—and in these days when we say man, we mean as we never could mean until recent times, man or woman—shall be able either immediately or upon reflection, to feel that the work in which he or she is engaged, is right and necessary and honorable, demanding from himself or herself qualities of mind or character, exactness, a sense of honor so that every day he lives he feels called upon to use his whole force. And every day he lives he has the opportunity to be false or to be less than himself, and he refuses; and every day he lives he has the opportunity by his general integrity on some obscure but critical occasion to vote for and support the honorable tradition of human conduct and affairs.

Every healthy and sensible person is prepared to find that life, to use the phrase of the street, is not a picnic. To say no more, we should be ashamed to make a picnic of a life which so many find an agony or a curse. Every sensible and healthy person is prepared to put one thing along with another before passing judgment upon life as a whole or upon any representative portion of life. And if—as it begins to dawn upon us it may be—the real meaning of life is to make of us something in the way of character, why then it may be that life is never such a good thing, in the sense that it is never such a testing thing

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The Minister's Child—Liability or Asset

REV. WILLIAM J. VAUGHAN

"No Parking Here" is a sign visibly or invisibly written on the premises of a large number of city apartments. Its special warning is to baby carriages. How often the advertisement, "House for Rent" candidly closes with, "No Children." With such audacity common, one wonders if property and business have not assumed proportions larger than the perpetuation of the race itself. Surrounded by such restrictions the man and woman who marry and contemplate children require real courage.

But what about the minister? The above signs are invisibly written over many a parsonage door. Conference committees, sessions about to call pastors and members of local congregations invariably ask concerning the prospective pastor, "Hoe many children has he?" And so much does this question weigh in the final decision that notwithstanding the high qualifications of a minister, his four, five or six children will be the deciding factor against him. So it often happens that the minister with a family of six children must accept a thousand dollar appointment while the one without any children will be called to occupy the spacious quarters belonging to a three-thousand dollar appointment. As the minister with the family goes to serve the congregation paying a salary far below the minimum economic requirements he may feel within his heart that once more justice does not have its perfect work. So far as the economic side is concerned he realizes that his children are a liability to him. Or he may conclude that preaching and rearing a family are two irreconcilable facts.

Now it would not be fair not to see this matter of children in the parsonage from the point of view of the congregation. Think what six lusty children may mean in a parsonage furnished by the laborious effort of the Ladies' Aid Society. Not all parents of the parsonage are like Paul's bishop, "ruling their households well and having their children in subjection."

Then there is the matter of entertainment in the homes of the parish. Our people like to dine the minister and his good wife, but when it comes to six or more children also—well that is another story. Furthermore the extra burden of rearing a family does not enable the minister's wife to fulfill all the social duties of the parish which are traditionally expected of her. Her inability to help in many ways may even interfere greatly with the success of raising so small a salary as a thousand dollars.

It happens occasionally that one bad child finds its way into a preacher's family. (There is nothing to prevent this according to the laws of heredity, though it is the exception and not the rule.) This child plays havoc in the parish. It is heard on every hand, "We have a fine preacher, but that son of his is a bad one." So the poor boy who may have acquired some bad habits, possibly from the parishioners themselves, is set

down as a real liability in respect to the good of the parish. He becomes that undesirable factor because of which it might be better to have another preacher without children, if possible, than to allow him to contaminate the morals of the boys of the community.

And so the arguments go, expressed or implied in many a local parish. They are of course absurd. But it is this very kind of thinking among church people that hinders the efforts of many a pastor, and breaks down the morale of even the best of preachers. As one faces their reality, he begins to long that even the Church people might become Christian, to say nothing of the unredeemed outside the Church.

One does not need to argue that the child is an asset. Every child is that. Our great Exemplar has revealed unmistakably the intrinsic worth of a child. Yet the minister's child is a decided asset to society. Judging by the places of leadership which the great number of preacher's children occupy, the world would be immeasurably worse off without them. They fill up the ranks in every worth-while profession. Numbered among them are doctors, lawyers, ministers, teachers and statesmen. There are instances where the contribution of the parsonage is so great, that well could society pay its preachers for doing little else than rearing a family.

Some months ago there was in the home of the writer a man to whom has been given the great task of leadership in the educational work of one of the great denominations in India. This man is the son of a missionary and preacher. He is the grandson of a great pioneer missionary. In his family is a brother who holds a conspicuous place of leadership in the Church. He himself is the father of six children. In our conversation he gave me his two great ambitions. One was to help make India a literate, Christian people. The other was to rear, train and educate his six children to carry on after him. To him this latter ambition was of equal importance with the former.

But putting this question of the minister's child into the larger setting of history and eugenics his value appears beyond computation. Undoubtedly one of the greatest losses to society, the Church and the Kingdom was the celibacy of the clergymen of the Mediaeval period. Faulty as were the characters of these men, they stood far above their contemporaries in their estimation and understanding of spiritual values. From them might have been expected a leadership that would have hastened the morning after the night of the Middle Ages. But they failed to bring forth children to carry on after them. Surely it would be a tragedy for the Protestant ministry of our time by the fewness of their children to make the same blunder.

But what the clergymen of the Middle Ages did not have, we today have, namely the science

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Fordsome Felicity

REV. JAMES HASLOP

There are thousands of ministers in Canada, and I am one of them. There are thousands of automobiles in Canada, and I own one of them. I am the usual, ordinary, sane and intelligent minister in Canada . . . a minister with an automobile. Amazing as it is, this automobile is the first I ever owned. I never drove one until I bought one; yet I often desired to possess one. Like the Pharisee of the parable I can divide the nation into two classes; I form one class and the residue of the people forms the other. I am as the rest of men, crank-y, gas-sy, speed-y, goggle-y, a victim of that tired feeling which comes from punctures and blow-outs. I am of the numerous family of car owners, and of the goodly fellowship of the apostles who travel in a Ford to preach the Gospel.

This article is in praise of Ford-car work: in justification of a motor ministry; in glorification of automotive preaching; in exposition of Fordsome felicity. It has become axiomatic in Western Canada that the pastoral efficiency of a minister varies in direct ratio to his automotive equipment. The careless preacher is at a disadvantage in the ministerial market, and rather than permit such handicap churches are wise in outfitting their pastors with motor cars transferable with the pastoral office. Indeed, so essential to a qualified ministry is an automobile that ministerial standing and efficiency in the community is determined, along with his literary or theological degrees, by the type and model of his car. The minister whose car is a Packillac or a Lincole naturally has the advantage in the matter of speed and efficiency over his brethren who can afford a Stodge or a Chevwell; while these easily outrank the humbler and more numerous operators of H.F.-gas buggies.

It is estimated a great honor to claim a place in the ministry having the advantage of the use of a motor car. Is it a shameless presumption to advance the contention that a motorized minister may nevertheless be an efficient one? Is it effrontery to affirm that a Pastoral Rider Abroad may even enjoy privileges and enter doors of opportunity denied to his superior and slower brethren of the cloth (and the boot) who walk one mile while he rides ten? And while the noblest scenery may not lie along the prairie trail, and while speed has not become a substitute for sympathy in pastoral work, it does enable the motorized minister to reach specially needy cases in quicker time than the footwork of the motorless minister. The law of propulsion, whose manifestations are so abundant in this day and generation, also secures to those servants of Christ, who travel on four wheels rather than on two feet, a rich reward in their speedy pilgrimage not open to their less ambitious or more penniless brethren.

A multitude of instances come to mind which enforce the truth that to the minister of Christ going on wheels the highways and byways become

a friendly road crowded with personal contacts, which in the Providence of God sometimes lead to large blessings and fruitage.

On Wednesday afternoon I was out driving. The car was going rather slowly. Another car driven by one of those motorized humans passed me at greater speed. I kept this car in sight for a considerable distance, when suddenly I saw it swerve to the left, jump a ditch, and strike, with sickening force, the higher ground beyond. Two young men, the occupants of the car, were thrown against the windshield, with disastrous results both to themselves and the car. I soon had them in my car and drove with them to a nearby farm house where they were given the necessary attention, and where also it was possible to communicate with the town mechanic who was able to repair the damaged car. The minister with the motor car was accessible for instant service, and was destined to be of further use at the particular home which was the scene of such service.

It was a winter day. The snow lay about in the ditches and gullies as the minister drove his car over the hard, snow-encrusted, roads of a Saskatchewan prairie highway, known as a graded road. News had come to town that an old man of dissolute habits and sinful life was fast sinking to death. Would the minister come out quickly and bring his Gospel message to this needy soul? The minister on wheels was soon on his way over the cold, bleak, snow-covered prairie, and in due time reached the home of the man who sought peace with his Maker. It was a blessed and comforting thought to the family in that home to know that the Gospel message was available to their loved one. A pastor on foot would have been unable to give the needed service.

When speed is necessary in the vital matter of life and death, whether physical or spiritual, and the use of a motor car can bring salvation in both cases, one realizes how such quickness synchronizes with the need, and furthermore, one sees how it furnishes a medium by which the Gospel can readily be given. And so much disparity exists between footman and high-powered machine that it becomes superfluous to even mention it. Moreover, this mechanical method of motion leading quickly to the goal may open a lead which can be followed through, and it is a simple matter to cross the field to the farmer's house, or to go through the lumber camps, where other souls wait in need for God's shepherd to find them.

A ministerial friend told me of a tragic circumstance just outside the bounds of his parish. A young girl was the victim of a shooting affair, a girl who had fallen from a chaste life through the enticements of those who took advantage of her ignorance. She was one of a large English-speaking family, pioneers from Eastern Canada, who had settled on the western prairie, and had latterly become surrounded by non-English

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A Rural Daily Vacation Bible School

JARVIS S. MORRIS



Any Christian work may be valuable in two possible ways—either for the good in itself or for the good it leads to. The Christian Endeavor, let us say, is an example of the former. It leads too good, of course, but it is valuable in itself, whereas a Christian Endeavor social is an example of the latter—it leads to the Endeavor. Some have thought of the Daily Vacation Bible School only as a leader to the Sunday School or the Church. That it certainly is, but it is far more. It is an end in itself, for it affords an opportunity for wholesome recreation, beneficial study, and training in worship and character building to the children from four to fourteen years of age.

This article is not advise but to encourage, since any church can have a successful Bible School, even as did our small church. There was never a D. V. B. S. in my community before. There were no persons in the community who had ever taken part in one. I had never even seen one in operation. It was all new to us, but we felt the need of more Christian training for "our children"—and what group of children do not need more? There was the additional handicap that I was an inexperienced and new pastor, having been on the field only a month when the plans for the school were started.

I began the preparation for the school by first preparing myself, by studying the material on the subject available from my denominational (Presbyterian U. S. A.) agency. I, then, placed as much of the information as possible before my

congregation in a sermon at morning worship. The people were interested and the session after a thorough discussion unanimously gave me their moral support in the effort. The Sunday School teachers were likewise interested and six of them consented to give at least part time to teaching. We had a meeting together and discussed it thoroughly. I, then, took the matter before the trustees and received their financial support to the extent of twenty-five dollars. That and ten dollars which the Sunday School contributed was the start of the financing of the school.

The problem of sufficient teachers was the next one. Every available source was tapped with the result that fifteen were secured and all were willing to work gratis. Some large churches may get better results from paid teachers, but teachers who give their time are practically the only ones available for the small church. We could not have had our school if the teachers had been paid. There were six Sunday School teachers, two girls and a boy from high school, one college boy at home for the summer, a woman missionary on furlough, two other women of the town, my wife and myself. Departmental heads were elected from the teachers for the Kindergarten, Primary, Junior, and Intermediate Departments and I served as superintendent.

Now that teachers were secured, and money enough available to start, books and supplies, suggested by our Board of Christian Education, were secured and given to the heads of the depart-

ments and teachers to be studied carefully. With so many teachers, two hundred pupils could have been managed easily, but there were not more than fifty children in the small community of three hundred and fifty persons, so there arose the problem of interesting children in the surrounding country and then transporting them to the school. The pastors of two other churches, one a mile away, and the other four miles, were invited to co-operate and did so very heartily, with the result that more children came from without the community than from within it. I called during the week before the school started at each home where there were children to explain the school to the parents, invite the children to attend, and enroll them if possible. I believe the personal visitation by the pastor is the best possible way of interesting the parents. Many of the parents really needed their children to help on the farms, but when they had a personal knowledge of the school, they were willing to let their children come even at a loss to themselves. Children of our other communities were thus enrolled and had to be transported respectively one, two, four and five miles to and from the school. One of the neighboring pastors hit upon the solution to the transportation problem. He suggested that we ask five citizens of each community to take the children to and from the school one day each week. The plan worked remarkably well—only one day were children from one community neglected. I believe that other rural pastors will find the citizens of their parishes willing to give so much time, provided it is spread over a period of five weeks or so. We continued our school for five weeks.

Thus with teachers and transportation arranged, and one hundred and five pupils enrolled, greater facilities than the small Sunday School room, 24 by 28 feet, would be needed. The local school board, upon request, was very happy to let us use the two-room school house about a quarter-mile away. It is my opinion that local school boards will always be happy to have the school property be of use in such an enterprise.

The school started Monday morning at 9:30 with a fifteen-minute worshipful service, as it did each day thereafter also, in the church auditorium, after which the Kindergarten marched to the Sunday School room, the Intermediates to the pastor's study, and the Primary and Junior departments to the village school building.

The programs for the day differed greatly with the different departments, but there was a similarity of project and method. The most beautiful part of the day was the little church service at the beginning. We wanted to teach those little ones to worship and to love worship. With this in view, we felt that there was no other place so well fitted for the opening exercises as the church auditorium itself. The children entered the building according to departments as the pianist played some hymn. They took their seats as the last chord of the hymn was repeated. A short and appropriate scripture passage was read by the pastor, followed by a very brief (about three minute) sermonette and prayer. In the first few

weeks of the school only the pastor led in prayer or had the Lord's prayer repeated, but toward the close, as the children learned to lead in prayer, they were called upon to pray. The first two lines of "Jesus, lover of my soul" were played softly by the pianist as a call to prayer. The children soon learned to rise quietly toward the end of the second line. They remained standing for a hymn, the flag salute, and the benediction, to pass out of the building quietly to the music of another hymn.

The rest of the time until noon was given over to (1) Bible study, (2) memory work in scripture, (3) music, memorizing and singing of hymns, (4) mission study, and (5) handcraft. The work was graded according to the abilities of the various ages, but every part was linked with every other part. In handcraft, the children made things to illustrate the truth of their Bible lessons or to teach them lessons of character building. For example, the Junior boys made sand tables to give to the Kindergarten as a lesson in unselfishness, made flower stands for their mothers as a lesson in helpfulness and honor for parents, mended chairs for the Sunday School as a lesson in duty toward the church and respect for church property, and made flower boxes to help decorate the church on commencement night as a lesson in group loyalty and community pride. The children of the Kindergarten, on the other hand, made little colored paper lanterns to teach the scripture lesson of "Let your light so shine—" and other things of equal suggestiveness.

All of us feared that the interest in the school might lag after two or three weeks and planned a picnic to meet the emergency. It was an entire success and though our fears were ungrounded, we found that the picnic added not a little enthusiasm to the work of the scholars. The school did not "run out" at the end. With a large and beautiful commencement before them, the children attended more regularly, studied harder at school, and did more work outside of school hours. The commencement exercises were a fitting climax to their faithful work. They were held the Sunday evening after the completion of the school on Friday before a congregation of about five hundred. The program of the evening was novel in that every child was seated on the pulpit platform temporarily extended—a full hundred of them—and in that all the exercises were but things that they had learned in the regular work of the school. Each department gave a cross section of its daily program. It was indeed an inspiring moment when the little children, some below eight, responded to the call for sentence prayers and prayed spontaneously before that large audience. Truly, "Out of the mouths of babes and sucklings thou hast perfected praise!"

Seventy-nine diplomas were awarded for faithful work and an attendance record of three-fourths of the school days, and thirty-three small New Testaments were presented to those who had perfect attendance. Those who did exceptional work received honors and special mention. The hand-

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Fake Stock Schemes and the Amateur Investor

DALE BROWN

Manager Cleveland Better Business Commission

Most of us think we are immune from venturing into the traps of the "gold brick man." Because we are so confident in our own judgment, most of us have been easy prey.

It has been estimated by the United States Postal Authorities, that during 1923 the sum of \$500,000,000.00 was lost in fraudulent investments promoted through the mails. A very conservative estimate of the total loss in all kinds of swindling schemes in the United States during the year is one billion dollars.

Questionable stock selling enterprises are so prevalent that everyone should be on guard against them. In order to be on one's guard it is well to be informed in advance concerning the more common practices of the tricksters. Many of them are so clever it is no wonder people "fall" for them.

Take the tactics of some brokers. Though their ultimate purpose is sinister, they make it a practice first to win the client's confidence by seemingly fair play. They usually approach one first by mail or telephone. The salesmen or any officer of the firm, who may talk to you, emphasize the fact that theirs is a house of long standing and deals only in tried and tested securities.

They discuss the soundness and safety of an investment in "American Telephone and Telegraph," perhaps, or in "United States Steel," or "Baltimore & Ohio." They take your order for a small purchase and advise you to sell some weeks later when your holdings will net you a small profit. Possibly they will repeat this process a few times, until you are carrying quite an account. You have made some money through them. You believe in your broker.

Then they advise you to buy some "Gusher Oil." They characterize it as a seasoned security. Unconsciously you place high value upon their advice. You class the stock with others you have bought from them.

A little later on their recommendation you order some "Foolshead Mining," and before you know it you own none of the fine industrials and railroads with which you started. You are loaded with highly speculative issues.

You don't know the kind of business people with whom you have been doing business until the bottom drops out of the market and you are left holding a sheaf of beautifully lithographed and incidentally worthless certificates. It pays to investigate the brokerage house with which you deal.

You should always look into the company in which you buy stock. See to it that there are no "dummy" directors on the Board, that is men whose names are used in exchange for free stock or some other special inducement, who do not take their post seriously. Companies using names in this way, or in other false ways, are apt to be wholly fraudulent.

The name of a bank given as a reference on the

stationary of promotional companies means nothing. The bank may have agreed to such use of its name or may not have. If you take the trouble to call at the bank, you may get a good report and you may not.

One of the favorite "tricks" of the salesman is that of "knocking" stock which the prospect may already own. He sympathizes with his prospect over the bad condition of the company, painting a doleful picture of the investment. Then he holds out a ray of hope by saying that he knows a man up in the big town who might possibly buy a small block of the stock. The deluded stockholder grasps at the straw and agrees to sell at a greatly reduced price suggested by the salesman. This may close the transaction unless the salesman believes he has gotten completely into the confidence of the stockholder. In that case he tells him about a most exceptional opportunity to buy excellent stock with great possibilities which he will be glad to pick up and sell to him at a modest price. This modest price is several times what the stock is actually worth. In the end the stockholder is traded out of a fair security and into a bad one. An investigation of the facts would have saved him from loss.

Never let the salesman stampede you into buying on the plea that immediate action is necessary. Look out for the "one-time artist." His instructions from his company are to make a sale on the first call and never go back again. This method is necessary because the company's business is so highly speculative or shady that it will not bear looking into.

Such a salesman will have any number of reasons why it is necessary that you should sign up right away—today. He has just received a wire from the boss that the whole issue will be sold out by night; or he must catch a train to another city in an hour; or future profits of this stock are so certain and the number of his clients who want to buy so great that he has to make a rule to give each prospective buyer but one opportunity to buy. These reasons are pure "bunk."

Any time a "one-call artist" insists upon getting your name on the dotted line, insist that he come back tomorrow for his answer, after you have had opportunity to think it over. You will not be bothered again. He will not return.

A similar trick is to set an arbitrary date when the price will advance. This lure is powerful because the prospective buyer believes that if he does not buy right away he cannot take advantage of the bargain prices. Some fairly plausible reasons are usually given for such advance in price and sometimes the price is actually raised when the time rolls around. This gives the salesman a chance to say "I warned you." More often, when the date arrives when the price is to go up, the prospective buyer receives a letter from the company stating that due to some unforeseen

circumstances it is impracticable to raise the price at this time and that the date has been put forward thirty days. They explain that this is very fortunate, because it will give you a final chance to get in on a "good thing." One does well to be suspicious of such propositions.

To avoid being swindled, constant alertness is necessary in stock dealings with any house or individual one does not know thoroughly. Take for example the matter of the stock news-letter. The crooked stock jobber frequently sends out once a month or oftener, a news-letter or an investment report service which may contain much reliable and worthy investment information, but cleverly sandwiched in between the items of trustworthy news are write-ups to boost the shady issues of securities which this concern is interested in selling. Get the real facts. Do not depend too much on "news-service" unless you know the source to be reliable.

Then there is the dodge of offering "subscription rights" through the mail to a selected list of prospects. Frequently the stock promoter has obtained a list of stockholders in a perfectly good company and has given his new corporation a name similar to that of the sound company. This may lead the recipient of the letter to believe that the one is a subsidiary of the other, or in some way allied to it. The sales letter is cleverly worded, not only to convey the impression that the company is allied with a good corporation but to make the prospect believe he is very fortunate to have been one of the chosen few who are to be allowed "to make a limited purchase" of this excellent (?) stock. Many a good man swallows the bait.

Indeed the schemes to hook the unwary are so many and varied that it is not surprising that the best of us sometimes "fall." There seems to be no limit to the ingenuity of those who choose to work their wits along crooked channels in the investment field. Our only safeguard is to make an invariable rule always to investigate thoroughly any proposition which is offered us. Investigate the broker. Investigate the security. Go back to your copy-book and look once more at the old-time adages. There is still something for us who are so grownup and wise to learn from the time-honored "Look before you leap," and "A bird in the hand is worth two in the bush," and the rest of those homely words of warning.

The Minister's Child

(Continued from page 1077)

of eugenics. It may be that there is much yet to learn in the realm of this science. But one thing is certain. If a moral and spiritualized race is to be produced, a moral and spiritualized parentage must produce that race. What parents are better fitted for this than those of the parsonage, who see values that others do not see and who have ends to realize that others do not have? In the regeneration of the world by birth and re-birth who shall play a more important part on the human side than the Christian minister?

There are many conditions which may bring

about the limitation of the number of the children of the parsonage. The blessing of natural parentage is not for all. But the contention of the writer is that no such petty objections as have been indicated must stand in the way. Nor is there justice in any economic condition within the Church which may prevent the minister from enjoying the blessing of children. It is the duty of the minister himself to resent such conditions as make impossible the proper rearing and education of a family. And shall the Church have great respect for any of its leaders who may listen to the demands of an artificial society for fewer children in the parsonage?

Enjoying Our Work

(Continued from page 1076)

as in the days or hours, when the aspect of it is dark. For then it is that one may learn whether in the great game which our life is, one is a good loser. And to be a good loser in life, what is that but to be a great believer!

And so, I would lay it down as one of the arts or precautionary principles for finding joy in our work and a general happiness in life on the whole, that we put one thing with another, seeing our work in the light of its own completion; or in the light of the service it is likely to render; or in the light of some consequence to ourselves; or in the approval of another, or of our own conscience. In short, it is of the very art of life to see the immediate thing proportionately, the present moment and the actual task in the context of the past and the future, under the play of memory and imagination and of faith and hope and love.

For apart from the happiness which comes to every unspoiled human being from the very use of his mind and muscles, we men and women were never intended to live with our minds riveted to the immediate thing. To see our work with nothing within or beyond it—is to be no longer a worker, but a drudge. And that little book published some years ago, "Blessed be Drudgery," owed its deserved popularity simply to the fact that it invited us to penetrate our daily round and common tasks with ideas and hopes and dreams.

* * *

This principle which I advocate of putting one thing with another, you might state in other terms: for example, in these terms: It is the sense of the future which lights up the dark places of any honorable task. That future which we ought to summon to deliver us from the sense of drudgery may be something in itself very humble and very human. It may be the prospect of an hour in the evening with a friend, or a day with a fishing-rod, or a few days' leisure. It may be the hope of ridding ourselves finally of some financial burdens, of qualifying ourselves in certain matters to look the whole world in the face—which Longfellow tells us was what made the nightingale sing in the heart of the Village Blacksmith. But what-

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Church Organization

REV. JOHN A. McAFEE

This writing is in the nature of a caveat rather than a commendation. Few more fatal fallacies are rampant today than that the church or the world can be saved by organization. Organize! Organize! Such is the shibboleth shouted from commercial and ecclesiastical house tops. This do and thou shalt succeed. Here is the *sine qua non* of progress. Here is the panacea for the ills of the world.

Which one of us has not groaned within and uttered the lament of the preacher of old, changing the words but a bit, of the making of many committees there is no end, and much organizing is a weariness of the flesh—not to say a deadening of the spirit? Yet, with all our organizations within the church, which we may well say are in more cases too numerous than otherwise, I think most of us will acknowledge that we have a mighty defective organization. Organizations, organizations, everywhere and not an organism to function!

As the church of Jesus Christ we can get little specific help in this matter from our Lord. Here, as in so many other places, he left us to work out our own salvation with fear and trembling. It has been pointed out that Jesus had no organization whatsoever and only one officer, a treasurer, and that officer went wrong. Nor can we get much help from the church fathers. We may trace some of our ecclesiastical organization back to them and to the Hebrew Synagogue, but we can get little more than some reassurance for doing the thing we desire to do.

Purpose

The most important thing to consider in the matter of Church Organization is its purpose. Alas, here is where we fail in too much of our work, that it is to no purpose. For useless, senseless, purposeless, and many times iniquitous machinery, commend me to the churches of our fair land. That amorphous individual, the man in the street, may well be bewildered by the maze of mechanisms.

It is always proper homiletics—and of course, I must speak to homilists in homiletic exactitude—to state first of all what a thing is not. The purpose of church organization is not to give men jobs, the popular tradition to the contrary notwithstanding. Take it on my own authority the object of church organization is not to give jobs.

Each one of us has sat in his study rearranging his prejudices and “kidding” himself into thinking that the “gray matter” was really being agitated, and has said to himself words to this effect. “There is Bill Jones. Now Bill is about the most worthless fellow imaginable. Mentally he grades about three below a moron, if we know what that is. Yet he is on my roll, and at the last round-table, at which I heard round pegs that were fitted into square holes elucidate the way to do it, it was impressed on me that I must give Bill a job in order to hold his interest. Go to now! I will create some jobs and into one of them Bill shall

fit.” You may find a place, but instead of Bill fitting therein Bill will give the whole organization fits. If you feel that you must give Bill a job, let him take the church gold fish for a walk on Sunday afternoons. Do not look upon your organizations as a means for providing jobs.

This is a very serious matter, my treatment notwithstanding. The whole thing roots in one hundred per cent, simon-pure paganism. Just so long as we preach that service to God can be given only through service to the church, are we going to travel a rough road in this matter. Frankly, there are not enough jobs in any real church to go around. What is more to the point, there ought aot to be. That regiment which takes all of the personnel in the headquarters company is a mighty poor fighting unit.

Here I might enlarge in extenso, for this is one of my pet theories. My point is that church organization is *not* to provide jobs for lame ducks, or whole ones either.

Church organization is a means to an end and not an end in itself, even as the church is a means and not an end. This is a thing I say constantly to myself and to my people, and yet a thing mighty hard to remember. The church and church organizations are but means for the advancement of the kingdom and must not confuse themselves with the kingdom. Many a minister fondles and admires his church organization like a small boy with a complicated top, which he polishes and oils and spins. And after he has spun that top the world is little the better even though the lad has been highly entertained. So it is with the minister and the church. We are like those of whom someone has said:

“They think the blessed kingdom’s coming
Because their precious chapel’s humming.”

If I mistake not Ezekiel of old had a vision of wheels within wheels. My exegesis fails me, but perhaps he was speaking of the Church in the twentieth century.

Here again, do not lose sight of my point, that church organization is a means and not an end.

What, then, is the purpose of church organization? It is to make the Church of Jesus Christ an organism that may properly function in the world, may do the task to which it is commissioned by the Great Head of the church. There is no yard stick by which we can measure progress. No efficiency expert can come in to tell us how well we are performing our task. It is a spiritual task and defies the most delicate instruments.

Is it not a very salutary thing for each one of us occasionally, or more often for that matter, to say to himself, “And what is it all about? Just what is this particular piece of machinery doing? How is this helping to make of this church an organism that performs its work?” I think if we would ask more seriously some of these more fundamental questions rather than giving so much thought to the numbers who polish the

seats in our services and ways and means for increasing these numbers, we would more rapidly hasten the day when the earth shall be filled with the glory of God as the waters cover the sea.

Plan

So much for the purpose of Church Organization! What as to the plan? Let it suffice to mention three lines that it seems to me we should take, three that correspond to the ones mentioned under the purpose of church organization.

The first is that our effort should be to simplify our organization. This will be easier and more readily done if we concede that church organization is not to provide jobs. The present organization of most churches is entirely too complicated. If the minister keeps the whole in running order he does one man's job just patching up the machinery. Obviously this should not be. This must be the trend in any plan of real organization, to simplify just as much as possible. The whole thing is too cumbersome, too top-heavy, too unwieldy, now. To make an organism we must lop off these excrescences and barnacles which have grown to the church; we may need to perform some ecclesiastical surgery, removing some ecclesiastical tonsils and adenoids, and perhaps appendices—things which in times past, in the evolution of the church, have performed some useful service but which now only sap the strength and pour poison into the body ecclesiastical.

The second is like the first. Our efforts in church organization must be to co-ordinate the different organizations, which should be but parts of the whole organization. Here is a sadly needed thing in your church and mine. Some soul in an excess of enthusiasm, having zeal but not unto wisdom, has started an organization. When you came you inherited the thing. Hard, and as important as it is hard, is your task so to manipulate it that there shall be something that resembles co-ordination. Most churches stagger forward like men with locomotor ataxia. Yours and mine is the little job of making these movements co-ordinate. We must pray for patience and for courage.

Our churches are suffering from lesser loyalties. Individuals are loyal to the particular part of the organization which appeals unto them, and in their excess of loyalty they do distinct disservice to the whole. It is a trying situation to handle. Yet, handle it we must.

The third point in the plan of church organiza-

tion is again like unto the other two. We must keep ever before us the purpose for which our organization exists. Here is our only salvation. Nor is it an easy thing. There is the great exhilaration that comes from the manipulation of a finely worked out piece of machinery, even if there is nothing but the manipulation. We must not take too much joy just in watching the ecclesiastical top spin. It must be to some purpose. Unless we are able to see through and down underneath all the machinery of religion, we are going to fail as His ministers, however we may succeed as ecclesiastical engineers.

Power

So we come to the third consideration, that of the power which is to vitalize this church organization. We may be ever so careful in our purpose and in our plan, and it is not enough. There must be a power to make the whole function.

We must not allow the children of darkness to be wiser, even in this generation, than are the children of light. We must learn all that they have to teach us. We may sit at their feet in many matters. Yet, when all is said and done, the propagation of the Gospel of Jesus Christ is a very different thing from selling someone's prunes or peaches. The two can not be done in the same spirit or the same way.

I may have the most carefully correlated piece of ecclesiastical machinery in all of Christendom; I may have an organization that is the envy of every one of my fellows; I may have a record that the world calls great; my pews may be crowded and my yearly reports be the despair of churches many times the size of mine—and with it all I and my church may be failing miserably in the task whereunto we are sent. Unless the power that is operative is the power of God, it avails naught. Our Resurrected Lord said to them who came together and asked him, "Lord, wilt thou at this time restore again the kingdom of Israel?" "It is not for you to know the times or the seasons, which the Father hath put in his power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." All of our organization is to no avail, I care not how cunningly it be devised, unless the power shall be the Spirit of God, unless that organism shall be the Body of Christ.

The Parable of the Homestead

REV. WILLIAM O. ROGERS

Once upon a time there was a man who owned a fine farm which had been in the family for many years. And when his sons were grown he gave them the farm in joint ownership and said: "Take the farm and cultivate it and be useful and happy."

But the oldest son made certain rules about how the farm should be cultivated. And when

the others would not agree to his claim of authority he drove them out of the farmhouse.

These other sons then went to different parts of the farm and built houses of their own. Then the oldest son built a fence about his house and put up a sign: "The Old Homestead."

Each son then built a fence around his house. And one's sign read: "The Original Old Home-

stead." Another was called "The True Original Old Homestead." And the last was declared to be "The Only True Original Old Homestead."

Then the sons began holding heated debates and publishing many papers to prove their claims.

One claimed that there was an old stone wall on his corner of the farm which had stood unchanged since the land was originally settled. Another had possession of the abstract and had written his name at the end of the unbroken line of succession. A third had an old document describing the farm which mentioned a stream of water, and as he had a pool in his sub-division, that settled it. Still another intended to farm his section after the same method used by the original owner, which was title enough for him.

Next the sons began re-surveying to decide where the fence belonged which separated "The True Original Old Homestead" from "The Only True Original Old Homestead," and so on. And when they could not agree, each began moving his fence close to his house, and building it higher and stronger, and making the gate narrow and with more complicated a latch, so that the father who gave them the farm could scarcely have gotten into some of their little subdivisions. Then the neighbors laughed contemptuously and touched their foreheads.

At length the fences were drawn so close that most of the farm was left outside and neglected.

The garden which once had been fragrant with roses became a bed of cockleburrs.^o The velvet lawn was full of dandelions. The fertile fields grew up to thistles, and the neighborhood dogs made it a hunting ground.

At last two of the sons, whose fences were nearest together, said to each other: "This is wasteful and ridiculous. Let us take down the fences between us and put our two plots together."

But one son said: "You must take down your sign and join your plot to mine." And the other son said: "No, you must take down your sign and join your plot to mine." So nothing came of it, and they all continued to spend much labor and money re-surveying and repairing their fences.

At last the sons die, and in another generation their sons died. And there arose a generation which came to care more for cultivating the farm than for proving which corner was "The Only True Original Old Homestead." So they took down all the fences, chopped up the signs, made the spaces between their homes into a lawn where children could play, and all worked together to cultivate the whole farm. They became useful and happy, and won the respect of their neighbors, even as the original owner of the farm had hoped.

And when I heard this parable I remembered how some One had prayed that it might come true.

What Shall I Preach?

REV. LEWIS KEAST

One of the most perplexing problems in the program of the preacher is, "What Shall I Preach?" This is especially true in a day of uncertainty and doubt. Our international life gives us great concern. What can America do to hasten the coming of the kingdom of Jesus Christ among the nations of the world? And what is true of our international life is true of the life of the nation. The welding of the masses into one complete unit is no small task for the Churches of Christ in America.

Today there is much contention over the things that are fundamental and essential, and the question will be asked: "What shall I preach?" If this contention continues it is believed by better men that many will perish for lack of vision. Were it not better that we come quietly, prayerfully, and in the unity of the Spirit and see what saith the Scriptures? In behalf of perishing humanity I appeal to the Word of God. This is the ultimate authority on the question, "What shall I preach?"

For guide and stay in the preaching of the Word one can not do better than study the character and the preaching of the apostle Paul. Let us take his relation to the church at Corinth. To the Corinthians he said, "I delivered unto you, first of all, that which I also received, how that Christ died for our sins, according to the Scriptures." When we know the history of the church in Corinth it is not difficult to understand the tender solicitude which Paul had for the people

there. Paul was a sympathetic preacher. This explains the passion of his preaching and the power of his personality. Through his letters and his ministry Paul was continually holding before the eyes of the people in Corinth the Cross of Christ.

It will help us in the appreciation of our theme if we remember the cosmopolitan character of the people. Both Orient and Occident met in this ancient city. What a strategic place for the preaching of the Gospel of Christ! Yes, but it hardly equaled the opportunity America affords today. As I write I think of my own neighbors: Italians, Germans and Finnish.

One can not understand the life of a Christian until he both appreciates and appropriates the benefits of the death of Christ.

In this chapter Paul sets forth the substance and character of all successful preaching. In the first chapter of this wonderful epistle he says, "We preach Christ crucified." They might have doubts about his nationality, but never about the aim and the purpose of his preaching. "I delivered unto you, first of all, that which I received." It is not only Christ, but it is Christ crucified in which Christians believe, the Christ that died for our sins.

The significance and greatness of the atonement of Christ is seen in the space given it in the Gospels and in all the writings of Paul. If we were to take away this central fact of our faith that Christ died for our sins there would be scarcely

anything left for us except the draperies about this great truth. It is against all this dark and rugged background of Calvary that Paul stands when he throws out his challenge to the world: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

We are not surprised at the effectiveness of Paul's preaching. "First of all." This was Paul's primary message. In all his writings everything gravitates toward the cross. As far as his spiritual experience is concerned he literally lived under the shadow of the cross. "First of all that which I received." It is here made evident that we shall be able to preach Christ to others in the same measure as we appropriate Christ to our own hearts. It is the atonement of Christ that meets our deepest needs. This gospel, "That Christ died for our sins," is the great redeeming possibility in this shattered world today.

The fact of Christ's death must not only be noted, but the specific purpose for which he died. Here we are often found emphasizing the love of God, and it is true that our Lord's death does reveal the love of God; but the central truth is Paul's word concerning our sins—"Christ died for our sins." This ought not to lessen our appreciation of God's love, but rather enlarge our appreciation of all that God is doing for us. Paul would say "Amen" concerning all we believe concerning the love of God, but here he is saying something aside from this—"Christ died for our sins." The sins of yesterday—the sins of today—for "our sins." Thus Isaiah was able to say, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Therefore Christianity may go into darkest Africa and turn black heathen souls into the whiteness of heaven. Let this central fact of the Gospel operate here in the homeland, in the slums of the city, in every dark and suspicious center of sin and the result is the same. The brute is changed into the man of God—sinners into saints!

There is a wonderful passage in the prophecy of Micah which we would do well to remember: "Who is God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins in the depth of the sea." To this we might add the word of the Psalmist: "Blessed is he whose transgression is forgiven, whose sin is covered." It is the blood of Jesus Christ which cleanseth us from all sin.

How true is the word of God. "According to the Scriptures." says Paul. The Bible is God's great Book of Redemption, and Jesus Christ is the world's Saviour. Doctor James Denney once said: "The Bible has an infallibility, not of information about everything, not of historical accuracy, but of saving power. When a man submits his mind to the spirit that is in it, it will never mislead him about the way of salvation.

It brings him infallibly to that knowledge of God in his judgment and mercy which is eternal life."

God through his Church—his ministers and his missionaries, and through all his faithful, loyal children everywhere—is holding Calvary before the eyes of the world, and in the words of the Scripture they are saying, "Christ died for our sins." May we not also add, "Not for ours only, but for the sins of the whole world?" This is what we must preach.

Vacation Bible School

(Continued from page 1080)

craft was exhibited both before and after the service in the rear of the church.

The school was well worth the effort in itself, but its influence did not cease when the commencement was over. Parents have noticed that their children are better behaved, the Sunday School has been stimulated, three of the children have given their hearts to the Lord and united with our church while others have united with the co-operating churches, and the scholars of the Bible School have been noticeably more faithful in their attendance to public worship. There are other lasting values that can neither be mentioned nor computed, but only sensed and imagined.

The total expense of the school was about ninety-five dollars, forty-five of which was contributed by two of the co-operating Sunday Schools and our board of trustees. The other fifty was given in part by unsolicited individuals whose children were helped by the school and in part by those who attended the commencement exercises, in the form of an offering. This offering was large enough to give us an excess of ten dollars which is now drawing interest in a neighboring bank until our next D. V. B. S. in July. No church should feel unable financially to have a school, I think, for ours could have been managed for less had we practiced more rigid economy. Our school will not cost us nearly so much this year as last since we had many supplies left that can be used this year.

Needless to say we are looking forward to a larger and more efficient school this summer. Our past success was by no means phenomenal, but only the result of prayerful faith and work on the part of all parties concerned. I trust that our experience may be an encouragement to others and if I may be of any help to anyone by answering questions by personal letter, I shall be very happy to do so. My address is simply Ringoes, New Jersey.

"Tomorrow afternoon," said the minister to his congregation, "the funeral of Mr. So-and-So will be held in this church. I shall make a funeral address on the occasion and the man himself will be here, the first time in twenty years."—*The Diocesan Record*.



The Expositor

Editorial Confidences

CHILDREN'S DAY

He had stood by me at the open grave where they had just lowered the box, temporary resting place of a noble grandmother. For one not of the family, he seemed deeply moved. I suppose it was curiosity as much as anything that led me to introduce myself and seek his identity.

With the speaking of his name he said, "If it hadn't been for that grandmother of yours, I wouldn't be here today."

Instantly a score of years, yes more, were brushed aside and he and I were worming along over jagged rocks and damp, cool leaf-mold, on our youthful stomachs, while the constant drip from the low-hung cavern roof chilled where it found an exposed neck or torn shirt back.

The Civil War Orphans' Home, at that time located at Jumonville, Pennsylvania, always housed a rebellious spirit or two, who had possibly been given, by a father "killed in service," a bit of the uncertain characteristics of war, not to be specific and say "rebellious" characteristics. Towards such spirits I was always drawn in my boyhood. Such a one was Tom, which partly accounts for the fact that he was playing "hookie" and partly for the fact that I, a visitor in the home of the Superintendent of the school, was with him.

The supper bell echoed across the hills and found us emerging from Weasel Cave with a long tramp ahead. It was made in silence. I was punished by my folks for causing them anxiety and especially for having been with that "bad boy."

I have dreamed through those carefree days many a time and always I have thought of Tom as a "bad boy." "Bad boy" he has remained to me until this day that finds us both standing by the open grave in the quiet little cemetery nestled so peacefully there by the Little Shenango.

We sat under a reddening maple and spoke of days long gone. The cave trip was recalled, as were numerous other expeditions to Snakes Den and elsewhere in those wonderful hills.

We talked of the many fatherless and motherless, who for a period of years came under the loving touch of the now sainted Superintendent, Uncle John, or a loving, material guidance of an Aunt Dot, and left the school with little save that training secured in wholesome Christian surroundings, as the capital with which they faced the world and its problems. We spoke of the terrible havoc wrought by the epidemic as it swept through the mountains and held the school in its

grasp. Grandmother had heard the call for help. Grandmother had ministered day and night at countless bedsides.

Grandmother had nursed Tom through on a narrow margin, and now Tom—head of a happy family, leader in his church's activities, superintendent of his Sunday School and teacher of a men's class in the church, an inspiring type of earnest, consecrated Christian manhood, stands to pay his last tribute.

No longer a "bad boy." Tom's life was touched early by positive Christian influences, and now he reflects the character of those who filled the places of a father and a mother in his boyhood.

I guess it is true that "as a twig is bent the tree inclines." It has been so in Tom's life and in the life of countless others, and it is never more true than where the twig is spiritually bent the tree is spiritually inclined.

Children's Day! What shall we make of it? In the scale of relative importance for both the child and the church, Children's Day should come weekly and it does in the program of that wise leader and teacher who thinks not so much upon childhood characteristics, the uncertain quantities of child life, as upon the potentialities of childhood in and for the kingdom of God. Such a one is apt to say, as was said before, "Suffer the little ones to come, and forbid them not, for of such is the kingdom of heaven."

And, while we speak of the children, and begin to plan for our Children's Day programs, let us remember that though Tom was a Civil War orphan, his place has been filled by a World War orphan, who offers just as much in the way of potentialities in his day as Tom did in his. Let us remember especially the war orphan. Let us remember the definition of "pure religion and undefiled before our God and Father." Let us make special effort to care for the fatherless and motherless, knowing that it lies within our power to make them great in their love for Jesus, which they will be, provided we carry to them the blessed vision.—J. M. R.

BETTER BUSINESS

At a recent meeting held in Cleveland, I was perfectly astounded at the range of activities, sketchily outlined, as the sphere within which the Cleveland Better Business Bureau moves. The president of the organization was speaking before hundreds of Cleveland business men, many of

whom were as surprised as I at the apparent efficiency of such an organization in rooting out, or successfully prosecuting, heads of questionable business enterprises.

When a "mushroom" corporation, springing up over night can assume, for misleading purposes, solely, the name of any one of a group of successful dividend-paying manufacturers, and fill the mails with hundreds of thousands of circulars in which stock in the "new branch" of the organization, is offered at ridiculously low figures, it is time for the organization of Better Business Bureaus all over the land.

Recently two such companies have addressed their suave communications to me. One carried the name of an unusually successful gum manufacturer. The other prominently displayed the name of a car manufacturer, some of whose stock we would like to have, even though that stock is entirely held by the manufacturer and his family.

Using the reputation of a paying concern, circulars flood the mails and offer what appears to be the chance to buy stock in an advantageous location. To say that all that such companies are interested in, is to get as much cash in their hands as possible, is stating their case briefly and concisely and the sad feature of it all is that they realize the need of the average pastor, play upon his faith in humanity and a more or less limited understanding of business processes, and secure from him as a class, thousands and thousands of his hard-earned dollars, annually.

Let no smooth flow of high-sounding, altruistic phrases put you off guard. To get your money is the sole aim of such operatives. It will be your cash, not his, which will foot the bill. His chief concern is to get you to sign on the "misery line," not in what you are going to get out of it, but what he is to get. He is not interested in your peace of mind but in his piece of commission. Not in the wellbeing of your family, but in his own wellbeing.

There are two rules by which to go, which if followed, will save you and your dear ones much suffering mentally if not physically. They are these:

1. Go on the sane and reasonable supposition that there are at least two sides to every story, and regardless of how forcefully the stock salesman presents his side, *do not sign* until you have had time to get that other side which he very naturally withholds from you.

2. Go on the sane and reasonable supposition that if the stock you are being offered and urged to buy is half as good and safe as it has been represented to you, your smooth salesman would not have to peddle it from house to house in order to dispose of it. It would be gone, snapped up, long before it became necessary to put on an expensive and elaborate campaign to sell it.

Most large cities have a very efficient organization going under the name of the Better Business Bureau, which spends its entire time investigating questionable business undertakings of every nature. The results of such investigations are yours for the asking, without charge. Every time

you write a Better Business Bureau and they can warn you against risky transactions, you are saved grief and they are made happy in the knowledge of having performed a real service to you.

Learn to use the Better Business Commission nearest you. Learn to use your Banker. Learn to "Investigate before you Invest" and you will save yourself both dollars and sense.

If you have no Better Business Bureau in your territory, write to the Bureau of some city, let them tell you how it is done and what it has done, then approach your Board of Trade or Business Men's Association and secure for your entire community the protection and insurance such an organization brings.—J. M. R.

RELIGION IN BUSINESS

In a letter recently made public and signed by Edward A. Filene, president of one of the largest and best known of New England mercantile firms, appears this significant statement:

"I have a growing conviction there is need for a nationwide religious revival, if the church is to regain, in this generation, a position of effective leadership in the public mind. When I think of the enormous forces of hate and destruction let loose by the war, it seems to me that nothing short of a great religious revival will have the power to check these forces."

Of similar significant trend is the word of the *Globe* of Toronto, "Prayer is the secret of revival. Prayer asks God to do for us what we cannot do ourselves. There has never been any great Christian revival in history that was not preceded and brought to pass by the prayer of Christians. A lukewarm church cannot win converts—it has nothing attractive to offer. But when any local church or group of Christians is on fire with love for the Saviour and Lord, and is demonstrating in daily walk, his supernatural life and the 'fruits of the Spirit,' there will be plenty of onlookers who desire all this for themselves."

The language of business is constantly growing in the voicing of such insight into the spiritual life of the land. "Business is Business," of course, yet business is not too busy to take thought for things eternal. When in such forceful manner, from unexpected quarters, come pleas for those things we know to be fundamental to the welfare of a nation of individuals, "nationwide religious revival," "the effective leadership" of the church, "prayer, the secret of revival," "demonstrating in daily walk" a love for the "Saviour and Lord," surely those of us engaged in the great work of bringing these very things to pass, should take heart and—understanding that the need is more generally conceded to be urgent than we may have thought—with renewed conviction, be about our Father's business.—J. M. R.

INSURE

One of the outstanding joys of the Editorial Office is found in individual contact with subscribers. Where the number of readers runs away up into the thousands, personal contact is impossible. We therefore must be content to accept contact by letter.

Another of the outstanding joys of the Editorial Office is found in the knowledge that the *Expositor* is of real value and help to its readers in their work, for that is but the realization of its purpose, of course, a joy.

The literal bushels of mail that are carried into the *Expositor* office are freighted with letters calling for help. We are always happy to give it. Were all such letters, seeking information, guidance or direction, grouped into classes, I know no class would be larger than the letters of inquiry asking about this or that insurance for ministers, this or that policy, this or that unhappy insurance experience.

We are rapidly waking to the fact that the man of worries cannot be the man of successes. Neither can he whose mind is burdened with temporal cares for himself or his dear ones, have his mind so full of the Gospel message as to be able to give it to others in the fullness of its power.

The message of spiritual salvation cannot be effectively voiced unless the message of temporal salvation has been heard. The message of temporal salvation is rather largely embraced in proper insurance. It is not expensive, and certainly one will find a forced visit in a hospital shorn of much of its dread and anxiety, provided one is insured against just that. My own experience is that in ten years just passed I have drawn out more than I have put into any insurance company. Nor am I alone in that experience.

The *Expositor* carries the advertisements of ministerial insurance companies it knows to be dependable. Others we will not carry, and for the information of our readers, as a bit of news concerning ministers' insurance, we are glad to point to the fact that the Ministers' Casualty Union now offers insurance without medical examination. The plan is not new, for the general tendency is in that direction. It is not an experiment, but a proved success even for companies covering all classes of risks, and is indicative of the fact that, while maintaining its usual rigidity of requirements, and in no wise jeopardizing the high standards already set, this company is anxious to give every possible benefit to the American clergyman.

THE HOUSE OF GOD

As long as man has been upon the earth he has been a "seeker after God." Always and everywhere he has believed that there is a Supreme Being to whom he owes service and worship. He has also believed that this deity is interested in man and that he, at least occasionally, visits the earth to observe the actions of the earth-dwellers. So everywhere man has had the impulse to build a house for his god.

Man's ideas of his god have been crude and often degrading. He has recognized that the deity possesses superior power, but has often expected it to be exercised capriciously or even maliciously. At the best the god might be indifferent or "careless of mankind."

A recent book, "*The House of God*," by Ernest H. Short, traces the development of man's dream

of a house in which God may dwell, from a primitive shrine under the spreading branches of a great tree to the stately Gothic cathedral. In them all the builder, consciously or unconsciously, mirrored his conception of the deity he would honor. You also see how man is searching for God. With our primitive ancestors the "food-gathering" age was followed by a "food-producing" age; that is, the hunter and shepherd gave way to the farmer. The nomad began to live a more settled existence. And the expression of man's religious ideas advanced from the shrine under a green tree, or one protected by a spreading, portable tent, to a fixed and substantial building.

The Nile Valley was the home of perhaps the highest civilization the ancient world knew. Mr. Short begins his story of the House of God with the temples on the banks of the Nile, whose ruins are one of the wonders of the modern world. He rather slights the Pyramids, calling them "vast, unmeaning piles of stone, empty of ideas." They are rather monuments to a ruler than to a god.

The temples of Thebes, Luxor and Karnak express the thought of the title of the book. An Egyptian temple was built by a king as a home for his patron deity. At its best it was a collection of courts, porticos, colonnades, obelisks and avenues. There were many dark, treasure-chambers. One hidden dark room might later hold the mummy of the king himself. Last of all came the holy place where was the image of the god. In the many courts were staged the priestly processions. The people could gather only in the great fore-court and see what they might.

We recognize the influence of the sojourn of the Hebrews in Egypt, as we study the Jewish tabernacle and temple, but with one great difference—the Jewish temple had no image of its God in the "holy of holies." The Hebrew worshipped the "invisible God."

Beautiful full-page pictures of the ruins of the temples in the Nile Valley make evident the conspicuous feature of those buildings, forests of columns, massive and well-nigh numberless. What were those ancient builders trying to express? Was it only power? What was their thought of deity?

In the rival civilization of the other great river valley of antiquity, Babylonia was compelled in the absence of stone, to use sun-dried bricks. In these pyramidal platforms of the Euphrates valley, crowned with a small temple, our author sees a survival of a tradition of ancestral life. Incidentally, we see also what we of the twentieth century recognize around us, the unchanging persistence of the details of religious belief and ritual. The hill-men from the north had taken possession of the rich Mesopotamian valley, and "now they desired to worship the gods of the mountains after the manner of their forefathers." And these terraced pyramids were the representation of the celestial hills upon which the gods were supposed to dwell. And the small building on top was a lodge for the god when he visited the earth.

Our book has some beautiful pictures of the ruins of the Greek temples. The author gives elaborate

description of the origin, purpose, ritual, and architecture of this phase of the development of the House of God on earth.

Like the Babylonian and Egyptian, the center of the structure consisted of a small, dark cell; in this was enshrined an image of the god honored there. As we know, this cell stood upon a large platform and was surrounded by two or three rows of columns, the beauty of the structure. The heavy entablature, resting on these columns, supported a low-pitched, inconspicuous roof. These heavy horizontal lines, parallel to the earth, checked the glance in its upward reach, and seemed to fasten the building down to earth.

But then did not this House of God express the thought of the race about deity? The Greek gods were friendly or vengeful, or capricious or indifferent. They possessed human qualities, whether for good or evil.

The author says that the solid columns and heavy entablature "give a sense of repose." But should not the House of God suggest aspiration rather than repose? Should it not embody the thought of mankind's search for God? For man has ever looked upward to find Him.

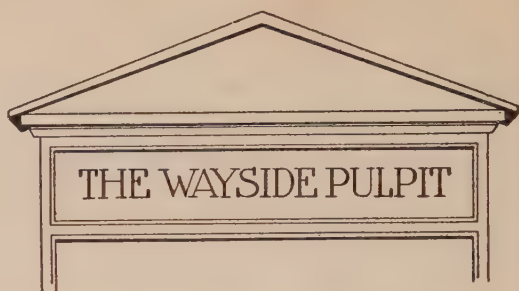
But new ideas enter when we come to the Christian architecture. Mr. Short recalls Paul's frequent reference to the "church that is in their house," and reminds us that Christian worship began in a Roman home. It was social worship. The Christian community were gathered together. At first the atrium of a large Roman home furnished the place. Later, this became the model for the *basilica* of the Christian Church, as we see in *Sancta Sophia*, Justinian's famous church in Constantinople. By then, it was established for all time that the "first essential in a church of Christ was a large unincumbered floor space. Unlike the Greek temple the exterior was of small importance."

Within there was the beauty of light and of color and of form. The eye followed the columns to the arches resting upon them, and then on to the lofty dome, expressing the majesty and the mystery of God. In the exterior of the later more ornate Gothic cathedral, the vertical lines of the structure led the glance upward, the many pinnacles of the roof carried it on, to be lifted higher by the towers, until the lofty spire left the eye endeavoring to pierce the sky itself. The expanding ritual and organization added choir, chapels, chapter-house, cloisters, etc., and the Gothic cathedral and abbey rose everywhere, furnishing the *climax* of glory of Europe to this day.

The book has beautiful full-page pictures of the famous cathedrals of Europe—Rheims, Amiens, Chartres, Durham, Canterbury, Cologne, Milan, and others. Mr. Short includes three achievements of modern times, Napoleon's famous "temple of glory," the Madeleine, a reproduction of a later Greek temple, and, coming to the present day, the Liverpool cathedral, and the cathedral of St. John the Divine, in New York.

This book is an interesting study of the "House of God" on the earth, in both words and pictures. A book to pore over during idle vacation mornings. W.

(The House of God by Ernest H. Short, published by The Macmillan Co.)



The church is the mightiest agency on earth for human help and progress.

Some night thy soul shall be required of thee; then whose shall all these excuses be?

In the atmosphere of the church you will become less critical, less pessimistic and certainly more happy.

The biggest cemetery is where unused talents are buried.

We should not criticise a hog for being a hog unless he has only two legs.

Men are known by the way they walk, talk, and balk.

If you have an attack of real religion it will be contagious.

Truth bears fruit only when rooted in a pious life.

Rubbers on lead pencils are still a confession that people are likely to make mistakes.

Action is necessary to life; take it easy and die.

Enough energy lies asleep to turn the world upside down.

The worst thing about borrowing trouble is that the person who lends it doesn't want to take it back.

The kind of ancestors we have had is not as important a matter as the kind of descendants our ancestors have.

The path of glory leads beyond the grave.

Sand and grit keep morals from slipping.

What you are counts for more than what you have.

Do you want your boy to be like you?

The truest end of life is to know that life never ends.

There is no skeleton key to the door of success. Get on the road that leads to church.

For Christ and community.

Fun that makes misery is fit for a fool.

Quest must precede conquest.

A man's character is formed by the things he positively refuses to enjoy.

Pessimism has nothing but bridges to cross.

Don't grieve overmuch if you can't get along with some people—they can't get along with themselves.

The chief curse of the present age is that so few people see any wrong in anything that they wish to do or say.

Example may be better than precept, but they work together mightily well.

Enjoying Our Work

(Continued from page 1082)

ever it is, it serves its blessed purpose if it sets our spirit free; if it delivers us from dullness, making us keen and honorable and uncomplaining. And if pedants tell us that to be finding the true inspiration for our work in things beyond the work itself is not good morals, we must reply that just so God made us.

For surely man has done all his hard and fine and great things—for the sake of something beyond the immediate hour. Nay, when we look more strictly into his heart, the something for the sake of which man has done all his great and hard and fine things, has always been something which came to him in that hour indeed, but which promised its full glory to him only if he should be faithful through the hour and to the last minute of the hour. Man has done all his great, hard, fine things to a certain music, to certain stir of desire and hope and dream, to the call of some loyalty which kept him unfaltering and true. God does not mean man to trudge along the way; but to march along the way; and we cannot march except to music, though it be but the rattle of a side-drum. The music by which man marches may be something which he hears with the ear of his flesh—as when a company of soldiers pick up their step at the roll of drums, and swing along to bugles or to pipes. Or the music by which he marches and endures may be music no longer heard with the hearing of the ear, but remembered music still urging and sustaining his soul. It may be a dream or a great desire, or a holy and terrible faith. But music it is, the breath of the remote, the unworldly, the altogether different, which comes to man not making him futile, mark you, and rebellious towards his actual tasks, but bathing those tasks in such light, and so subduing them to the entire range and depth of his spiritual life, that the trials by the way seem not worthy to be compared with his own free soul as he feels his joy and strength.

* * *

I confess that, in the complicated life of the modern world, it requires more imagination, more thoughtfulness, to see in the small field of our own daily work and business, that importance, that necessity, which in simpler times we may believe made work more obviously honorable and of worth. We few of us see things out, having presided over every process from beginning to end. At best we do our part, whereupon the thing passes out of our control. We sow, and others reap. Thus it takes more thought to relate what we do to the further career of what we shall have done, until we see the whole thing a completed act of man towards some general amenity or advantage.

Our work is in the region of ideas. We speak or write: and the word dies away on our lips, or passes from the notice of our fellows. It takes thought and faith to perceive how an honorable word faithfully spoken may have fitted into someone's need whose name we shall never know; and so may have fortified the whole cause of the

spirit in this world. Though even if our word has found no listening, understanding ear, nevertheless, if we have faith, we shall believe that such words do not lapse into the all-devouring silence and waste of things but find their way back into the reservoir of truth which, on some other day when God lifts up the sluice-gates, will flow out upon the world, making some desert rejoice.

* * *

It would, I feel sure, bring instant happiness to every toiler in honorable tasks if he could see in all its completeness the work towards which by his fidelity he contributed even some small share. For myself, I never see a fine machine without envying in secret those whose hands achieved it. And I am sure there is no healthy and normal workman who can look upon a great ship taking the water, or later setting out to sea, without pride and happiness. It is not for nothing, and it is not an idle motion of the hands that prompts me when time and again a great ship has borne me safely across the Atlantic, not only to shake hands with the Captain as I leave, but as I descend the gang-way and touch land, to take off my hat to the ship itself! In that gesture I am doing honor to every man who drove home a rivet truly, and doing honor to the great human faculty, and to man's invincible mind, and to God who made man and who made likewise the mighty waters to provoke man to the discovery of his powers. And even if in this world we seldom see evidence of the worth of our work, if, on the contrary, our effort seems to disappear in the surrounding emptiness, so that we might be disposed to think in our more reflective hours that we had lived in vain, it is not so if our tasks were honorable and if we discharged them with exactness and fidelity. It is true that in order to overcome such feelings we may have to be content with a severe and remote compensation. But if we have learnt so to be content, that is to say, to accept it as true for ourselves that God would not have us grow up like spoiled children loaded with presents, but like firm men who are ready to do without, and to seem to lose, that of itself will have been a great victory of the spirit. And later on, as we think, and think, refusing every bitter and godless interpretation of life's apparent barrenness, we shall begin to hear the rarer and finer music of the soul, the pure music of God which falls upon their ears who, having lived honorably, are not yet crowned. We shall begin without pride, except indeed that pride of comradeship in a great task, to account ourselves as belonging to the elect spirits of whom God knows that he can trust them not to complain; to the elect spirits who perceive that no fine task is ever completed by a man; that the fine tasks are transmitted, passed on, and that we have done what God asked of us, if we have acquitted ourselves with honor in regard to them. We shall begin to associate ourselves with the obscure elect of God, with those who perceived that this dying-to-live, this living-to-serve, is the true law and glory of our being. And if we have ever heard of Jesus Christ, or if

(Continued on page 1105)

Methods of Church Work

A New "Ten Commandments" for the church of today in its relation with "Youth," by William L. Stidger.

Note—A few weeks ago a member of my church, after hearing me express more or less liberal and tolerant opinions about the "Youth" of today said to me: "You do not seem to think that the old Decalogue applies to the young people of today; why not write one that does apply?"

This group of "Ten Commandments" is a response to that suggestion; only it is written to the adults who run the average modern church rather than to the young people. Later I shall also write a group of "Ten Commandments for the Youth of Today."

1. Thou shalt not condemn and criticize, but thou shalt love and fraternize with youth!

2. Thou shalt not stifle and shackle, but thou shalt ennoble and inspire youth!

3. Thou shalt not denounce and deny, but thou shalt win and welcome youth!

4. Thou shalt not scold, but thou shalt stimulate youth!

5. Thou shalt not crush the soul of youth by ridiculing his ambition, by quenching his enthusiasms, by suppressing his energies, by sneering at his dreams, simply because thou thyself hath passed the period of dreaming!

6. Thou shalt not attempt to bluff or bluster youth. When cornered in an argument with youth thou shalt not say: "Thou art too young to understand these profound things. They are too deep for thee. When thou art a junior, or a senior; or when thou art grey with years thou wilt understand all things!" For in so saying thou fooltest only thyself, and thou provokest youth to laughter.

7. Thou shalt not assume that youth is ignorant! Nor shalt thou look upon youth as having little to contribute to human life and progress, for thou must remember that the great revolutions, the great missionary movements, the great churches of the earth were dreamed of, conceived and brought to birth by boys under thirty. And thou shalt remember that no institution continues to prosper, business or otherwise, which does not take the present and the coming generation into its confidence. And thou shalt also remember that Jesus lived and died while still a youth, and that he said to the mothers of little children: "Of such is the Kingdom."

8. Thou shalt not charge that youth is more wicked today than in other generations.

He is only more honest in his sins.

What other generations did in secret he does openly.

What another generation called "Spoonings" he

may call "Necking." And about the same proportion of this generation indulges in this "Indoor Sport" as hath indulged in it in other generations.

He doeth in the automobile what another generation hath done in the buggy behind an horse; no more and no less.

Every age hath said from its pulpits that "Youth goeth straight unto damnation and there is no hope!" Old books, old sermons, and old editorials about the sins of youth cometh down even from the days of Adam unto this day.

9. Thou shalt not speak negatives and negations at all hours unto youth!

Thou shalt make thine affirmations many and thy negatives few.

Thou shalt challenge him to *do* more often than thou shalt say unto him "*Don't!*"

Thou shalt not say unto him: "Don't dance, don't go to theaters, don't play pleasant games, don't laugh aloud, and don't shout with exuberance!"

On the contrary thou shalt be glad for his joy, his play, and his abandonment to the spirit of happiness; and thou shalt provide a place for his social and recreational life. Aye, thou shalt provide him a place in which to meet his girl and his boy friends. Thou shalt be glad that love is made within thy walls, and betrothals consummated; and glad for all that leadeth up thereto. For of such is the Kingdom of Life and Love.

10. And verily thou shalt remember that all youth is not "Flaming Youth!"

Thou shalt not expect youth to be sedate and dignified, for neither of these are cardinal virtues and the world hath suffered much already from these false standards. Verily they have no virtue in them.

Thou shalt remember that youth itself does not accept the phrase "Flaming Youth" as an apt designation of its spirit. Rather it might be called an inquiring, a questioning, a challenging youth. Also, thou shalt remember that one swallow doth not make a summer; and that though there be alive a small group of Lounge Lizards, of Flask Carrying Crusaders, of Mamma Dolls, of "Flaming Youth," there also are those greater numbers of Idealistic and Reverent youth.

Thou shalt remember also that youth, by instinct and psychology, loveth good, and God and beauty; and all that is sacred and holy—in *his own way*. And, if his way of worship is not in thy traditional mold—remember, O Church of today—that it is God's way and that youth and God are closer of kin than age and God; and that one youth of long ago said unto old age: "Wist ye not that I

must be about my Father's business?" And he went about it *in his own way*.

CHILDREN'S DAY, JUNE 13, 1926

How shall we observe Children's Day this year? This question presents itself to every group of workers concerned with the development of children. The purpose of Children's Day is twofold. First to arouse public opinion to the need of more adequate facilities for offering a worthy program of religious education to our boys and girls. Second, to win the parents and adult members of our churches and communities to the support of high-grade commercial amusements. This program will help to safeguard the morals of our children.

The need presents a challenge to every right thinking person. There are twenty million children and young people in America untouched by Christian teaching. Some of these are in your community. This, however, is only half the story. We fail to win and hold to the church more than half of those we do touch in their formative years. In the light of these facts, it is imperative that we give thought and energy to this important program. You may secure practical suggestions from the Children's Work Committee, International Council of Religious Education, 1516 Mallers Building, Chicago, Illinois. Please send postage.

—Condensed from *New York Baptist Bulletin*.

The Pageant

Very young children as well as those of school age are delighted with the prospect of having a part in the Children's Day exercises. The pageant gives opportunity for children of varying ages to have a part and is finding favor with many committees who have the program to plan. "The Enchanted Latchkey" was presented by the children of the Euclid Heights M. E. Church, Los Angeles, California. A plea was made for a donation in "The Latchkey" envelope toward a student loan fund maintained by the Methodist Church. "The Road to the Golden Age" is the name of a pageant presented by an eastern church. You can secure plans and pointers for such a program by writing to publishers who advertise plays and pageants in this issue. The J. H. Kuhlman Co. always has good programs to offer. The Hall-Mack Co. is a good place for programs and music. Write the Standard Pub. Co.

The Babies

On Children's Day we are giving an important place on the program to the dedication of the babies to God by their parents. Baptisms will be at the beginning of the 11 o'clock hour. If the babies get restless or sleepy, the mothers can allow them to be quieted or put to sleep. Remember, if you think your baby is God's child now, you have every reason to consider offering it to him in a public way just as God commanded Abraham and the Jews to do thousands of years ago. He gave promise of great blessings in return for this offering. Jesus was carried to the Temple when only a little over a month old, and was presented to the Lord. In this we have the highest possible

example of obedience to God's command. You will want your baby to have all the blessings God has provided for it. Let the mothers read Luke 2:22-27, and then the fuller New Testament interpretation given by Jesus as to whom all children belong, Luke 18:15-17. Bring the babies to him in dedication Children's Day.—*The Methodist Messenger, Brownsville, Texas.*

The Homeless Ones

Many churches are adopting the custom of inviting children from Orphan Homes to take part in the Children's Day exercises, or as guests of the parish. Where this is the custom, the offering of the chief service is shared with the Orphan Home. Floral decorations are sent from the church to the Orphan Home to cheer the little ones.

A Chicago woman said, "I can't give much myself, but I'll do what I can." She gave what she could, and then talked with a man of great wealth about the work of a Children's Home. He made his will, and later when it was probated there was a gift of \$40,000 to the Children's Home. She thought she could not do much, but what a gift!—*Rev. Henry Moehling.*

A Plea for Children

Jesus prayed for little children that they might have proper protection from dangers, have good homes, and right training. The destiny of many a child is determined by prayer, and we may say that many a child is the answer to prayer. Samuel was God's answer to the prayer of his servant, Hannah.

Parents need to pray for wisdom in training and teaching their children for their task is a great one. They need to realize the value of life and to feel the responsibility of an immortal soul placed in their keeping. Children are the gift of God, and he will aid us in their care and training if we but call upon him in prayer.

Commencement

Thousands of boys and girls, young men and women, will emerge from our high schools and colleges this month with diplomas in hand, spirits high, and hearts filled with hope for the future. Many of them are our own sons and daughters, many of them are the sons and daughters of members of our flocks, while some have come from a distance to study in schools in our immediate locations. We know that most of them were taught in childhood to pray, and that they attended Sunday School somewhere at sometime. We know, also, that much of this early teaching may have been lost during the years of study through indifference, contact with careless companions, or vicious instruction, and the task before us is to restore simple faith in God and joy in service to others. In some instances, the Baccalaureate Sermon delivered to the graduating class is the first sermon heard by the young man or woman in many months. If the sermon has in it a real message to the hearer, the day may prove a turning point in this life. The Commencement address which follows so shortly the baccalaureate

sermon will deal largely with the prospects for material success, but let us remember the opportunity offered here to bring home the idea that material success is only half the story. A seed sown at this time when the mind of the hearer is eager and receptive may bear fruit for years to come. Some of these students will come back to our homes, to the homes of our members, and others go far afield to pursue the work for which they studied. Some whose homes are at a distance will come to our towns and cities to work and live. These young people are keen and discerning in their judgments. The examples we set for them by our daily living, the things we do, will do more to win them than words we write or sermons we preach. The tremendous energy they have will be gladly given to support the cause of the church, if we can win them to our standard. Let us pray for inspiration and guidance for ourselves and our congregations that we may so order our living that the youth who comes to us will be attracted to the cause of Jesus.

The Home, The Church, The School

On a tablet at the entrance to our oldest institution of higher learning in America, Harvard University, founded in 1636, you may read this inscription:

After God had carried us safe to New
England
And we had builded our houses
Provided necessities for our livelihood
Reard convenient places for God's wor-
ship
And settled the civil government
One of the next things we longed for
And looked after was to advance learning
And perpetuate it to posterity
Dreading to leave an illiterate ministry
To the churches when our present min-
isters
Shall lie in the dust

"Save Our Young People"

The following word by a thoughtful and plain-spoken pastor to his people may well be brought home to every congregation in the country:

"A great cry goes up to high Heaven these days, the burden of which is 'Save our young people!' Every thoughtful parent is either voicing or thinking that thought—and seriously, too. But consider, parents, God has made ample provision for the salvation of young people by giving them—*Parents*. What more do you expect? Supernatural aid?

"Surely you would not want the task of raising them taken from you. You would object if the State saw fit to remove your children from your home. And when God in his infinite wisdom removes them by death your grief can hardly be contained. And still you cry for relief from your parental responsibility."—*The Church Messenger*.

Questions Youth Must Face

1. What kind of work shall I choose to earn my living?
2. What kind of friends should I have?
3. How shall I spend my leisure hours?
4. What kind of home surroundings should I have?
5. How shall I spend the money I earn?
6. How shall I maintain my spiritual growth?

Why Is America Great?

De Tocqueville, the distinguished French statesman, was commissioned to visit America for the purpose of studying the genius of our institutions. In reporting to the French Senate, he said: "I went at your bidding and passed along their thoroughfares of trade; I ascended their mountains and went down their valleys; I visited their manufactories, their commercial markets, and emporiums of trade; I entered their judicial courts and legislative halls; but I sought everywhere in vain until I entered the church. It was there, as I listened to the soul elevating principles of the Gospel of Christ, as they fell from Sabbath to Sabbath upon the masses of the people, that I learned why America was great and free, and why France was a slave." — *Church Chimes, Shreveport, La.*

Meditations

Meditation means to get into the middle of a thing. There is a difference between examining the Bible as a critic and reading it as a love-letter. There was once a very wise, foolish man, who received a letter. He began at once to study it in this way. He measured it accurately; he examined it with a microscope to see the fibre the paper was made of; he analyzed the ink, and the mucilage on the flap; he gauged the average slant of the letters. While doing so, a friend came in and, glancing at the letter he said, "Why, that letter is from your father." "Is it?" said the foolish wise man, "I have not got far enough to find that out."—*Amos R. Wells*.

An artist who excelled in making wax flowers and fruit was criticised severely by her friends and her work unjustly derided. One day she showed them an apple with which they, as usual, found fault. One complained of the color, another the shape, and so on. When they had finished she silently cut the apple and *ate it*. The Bible—taste it. Don't waste time and energy criticising or abusing it. Test it. Use it.—*Euclid Heights M. E. Church, Los Angeles*.

Student Night

The custom of setting apart one evening for a gathering of "Students" who are members of a congregation, or live in the community, or have returned to their homes after a year of study, is gaining favor. Contact with home folks and activities has been broken, and it is well to knit the loose end just as soon as possible after the regular school activities are over. The First Baptist Church, Terre Haute, Indiana, advertised their student night program as follows: "Every

student will want to hear the lecture on 'Christ's Challenge to the Modern Student!' There will be singing of old familiar hymns, special quartette singing, and time later for exchanging news. Come and let us know how well you remember all the folks, the hymns, and tell us what you are planning to do with yourself." Such an invitation would bring out every student who is physically able to come. Try it.

Ten Ideals for Youth

1. Courtesy in speech and action.
2. Forcefulness in accomplishing what one set out to do.
3. Health of body.
4. Honesty in word and deed.
5. Willingness to discipline one's self to do the disagreeable task—the task one would rather not do.
6. Love of scholarship which is careful and exact.
7. Appreciation of the beautiful as a part of one's life.
8. Reverence toward the spiritual.
9. Dedication to womanly service in the interest of one's home, one's friends, and one's community.
10. Maintenance of cheerfulness of manner and a happy outlook on life.—*Stephen's Girls' College, Columbia, Mo.*

The Sunday School

The approach of summer weather will bring about a marked change in the attendance and personnel of the Sunday School. Young children who could not brave the cold weather will come out. Many who came regularly during the school year will go away to summer homes on the seashore and lakes, others will accompany their parents on this trip and that Sunday after Sunday. Constant work and much advertising will be required to keep up the attendance, and many will find that added work will increase the attendance over that of winter months. Let us organize every force at our command and keep record of the results.

One Record

1715 in the Sunday School put us in the lead of all the Louisiana Sunday Schools of all denominations and among the great Sunday Schools of the South.

There was a full house at both church services and a great spirit upon our people.

111 additions to the church with 92 other applications for membership from those who could not be present on that day make the greatest single day in the matter of additions that our church has ever had.

Over six thousand dollars in the collection plates greatly cheered the heart of the financial secretary and the finance committee.

85 of our young people started the day with a sunrise prayer meeting on the Roof Garden. These are not the kind of young people that are causing parents and teachers worry and anxiety.—*Church Chimes, Shreveport, La.*

Orchestra Concert

The Sunday School Orchestra has become an

established fact in many Sunday Schools. In addition to the spirit and enthusiasm created by their work in the school program, the members of the orchestra are kept in close contact with the leader, the church, and the group with whom they do their practice work. I heard an ordained pastor say with pride in his voice, "I was a member of the Sunday School Band and Boys' Choir in _____ Church in 1904. Such an organization does wonders to hold the boys." As a climax to the year's work, many orchestra leaders find that a formal concert by the Sunday School Orchestra is well received by the people of the church and community. A small admission fee is asked of those attending and used to buy equipment and music for the summer program and for the following year. Every member of the orchestra will be glad to aid in selling tickets to the concert, or the whole school can be enlisted to help sell tickets. The orchestra will do its best work when a large audience is present to make the work seem worthwhile.

Crusaders' Band

Rev. Augustine P. Manwell, Pastor of the First Congregational Church, Gloversville, New York, enlisted the aid of every member of his parish by having this card distributed and signed.

**The Sunday School
of the
Congregational Church
(Gloversville, N. Y.)**

Here is what I, _____ am willing to undertake as my investment in the cause.

(Please check as many items as you can—those you are already doing as well as those you are willing to undertake.)

1. Attend sessions regularly unless hindered by good reason.
2. Play an instrument in a Sunday School orchestra.
3. Teach a class regularly.
 - a. Adults
 - b. Children
4. Act as a substitute teacher.
 - a. Adults
 - b. Children
5. Organize and direct a troop of Boy Scouts.
6. Join the Home Department.
7. Act as a Visitor for the Home Department.
8. Send or bring my children to Sunday School regularly.
9. Undertake to get ____ new members in 1926.
10. Any other service you are willing to undertake please indicate here _____

Please think these things over carefully. Someone will call for your card in a few days.

A Crusader's Card

Date _____ 19__

To the Superintendent:

The following of my Brothers and Sisters do not

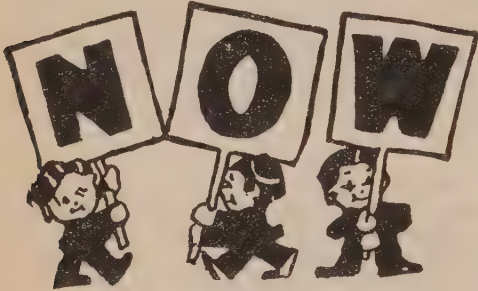
attend any Sunday School and possibly may be persuaded to join our Sunday School.

Name	Age
_____	_____
_____	_____
_____	_____
_____	_____

Scholars will please fill this out and hand to teacher.

When any of the children whose names are on this card join our Sunday School the scholar first submitting same will be given credit.

For Your Bulletin



—IS THE TIME
to push for the
1700 Attendance Goal

In our Sunday School During April
Everyone in his or her place next Sunday
(See department and class goals on this page)
Worker's Council, 6:15 p.m. next Wednesday.
If our School is to be a great School every teacher
and officer should attend.

—A Baptist Sunday School

Visitation Day

Next Saturday is Visitation Day in our Sunday School.

All who can visit will meet at the church at two o'clock.

Follow this plan:

1. The Superintendent of each department will supervise visiting in his or her department, arranging for cars for the teachers in that particular department.
2. The Teachers and Presidents of the organized classes will arrange for the visiting in their classes.
3. All absentees should be visited and prospective members called upon.

Why Visitation Day?

The results of last month's visitation day answers that question.

1. Seven hundred and twenty personal visits were made in the interest of the Sunday School. Over three times as many as during any week of last month.
2. The largest attendance—1524, followed on the succeeding Sunday.
3. It greatly helps to unify our program. Over fifty workers met for the purpose of visiting on the day set aside for that occasion.

4. Addresses were corrected, sick called on, new pupils found, indifferent members brought back.

The American Sunday School

One of the speakers at the World Sunday School Convention, in Glasgow, was Viscount Shibousawa, a Japanese of wide influence and of vast wealth. He said: "I am a Confucianist. There are a lot of things about Christianity I do not understand, but there are two things in your program that appeal to me. One is your Bible. I was given one a year ago, and I have read some of it nearly every day since. It is the greatest book ever written. I wish there was a copy in every home in Japan. The other thing is the Sunday School, where young and old gather to study the Book. I wish every person in Japan might attend a Sunday School. It would be the greatest thing for business integrity and morality that could possibly happen."

If this is true for Japan, is it not equally true for the United States? Are patriotic Americans as clear-visioned as Viscount Shibousawa? A read Bible in every home, and every person attending a Sunday School. For Christ and for country—let Christians at least aim at nothing short of this.

—Church Chimes, Louisville, Kentucky.

Living and Learning

A class of this church of twenty-eight women does things worthy of our emulation. They are supplying clothing for an orphan and building a savings account to help with her education. During February they rendered the following acts of personal service: 28 visits to the sick, 10 visits to hospital, 6 flowers sent, 9 trays, 27 telephone calls, 12 invitations to unite with class and 10 letters written. Recently they reached the last requirement to be a Standard Class and their picture will appear soon in the Organized Class Magazine. The contribution that Eunice and Lois made had much to do with Timothy, the preacher. God bless the Eunicas and Loises everywhere and we thank God for those in our number.

"Impression without expression ends in depression."—Bulletin Baptist Church, Greenville, S. C.

Vacation Bible School

Pastors everywhere are learning the value of organizing the children of the community and parish as study groups as soon as the public schools close for the summer vacation. Many public school teachers who live in the community will be glad to assist with this work, and high school students are fine assistants. In addition to the Bible study classes, you will find opportunity to teach hand work of various kinds, nature study, clean, healthful games and sports, as well as checking up on the physical condition of the children who report for enrollment. In several communities, where vacation schools are being conducted, undernourished children are provided with milk each morning, buttons are provided for them to sew on their clothing, and help is given in any other personal way which presents itself. Be sure to read the articles in this issue on Vacation Bible Schools. You will find helpful suggestions.

Flag Day June 14

If you are planning to avail yourself of the annual Flag Day opportunity for teaching patriotism to the members of your Sunday School, you will want to purchase inexpensive flags to distribute to the children and young people taking part in the exercises. Flags may be secured from Wm. H. Dietz Company, the Goodenough & Woglum Company, and De Moulin Brothers. The children of the Sunday School will be glad to recite paragraphs and poems on patriotism, or take part in a parade.

BOYS AND MEN IN THE CHURCH

Boy Scouts

Pastors everywhere are showing interest in boys' activities, and the one organization where we secure help in our work from a national organization is the Boy Scouts. The address of the Boy Scouts of America is 200, 5th Avenue, New York City, where you may write for information and help with the work.

Swimming Contests

Pastors who have an available place for swimming exercises have a good way to interest and hold the boys together. An outdoor place will find the most favor during summer months, but many of us with an indoor pool have an advantage because the boys can have a shower before and after the swim is over, and there is more chance for supervision. Divide the boys into groups, and have the older boys responsible for the younger boys. Many of the older boys are glad to act as instructors or life-savers. In one group where this work was carried on year after year, the leader found that pairing off the boys for the day and holding each pair responsible for their own safety was a good plan. One of the pair could not leave the water alone nor go in alone. The two go in together, swim together, and come out together.

Nature Study

Make a test in your group of boys and see how much they know about the trees, flowers and birds in their locality. Boys in cities will welcome the opportunity to get out into the open for a tramp and a chance to see and learn what is to be found. Boys in rural communities who have seen the trees and birds each summer take little notice of their special characteristics unless we help them to see. We are all given to take things about us for granted, and not see the fine qualities in them unless they are pointed out to us. So with the boys who have known the existence of nature but have not observed the individual beauties of their natural neighbors.

Summer Camps

Supervised summer camps have won a permanent place in the program of many churches. Pastors who have not tried this plan will do well to write to men who have had some experience in conducting camps. Keeping groups of active boys busy in a wholesome way for 12 or 14 hours a day

is not an easy undertaking. If your program does not provide for definite activity every hour the boys are awake, you will have mischief afoot.

The location of the camp in a suitable place with plenty of woods and water is the first task. In many cases, you can secure permission to use a desirable place without great cost. See that the water is clean so that you can have water sports, see that proper, sanitary sleeping places are provided, and that pure drinking water and good wholesome food are provided in quantity. Boys in the open are hungry all of the time. Many camp leaders find competitive sports the most interesting for the program of play. They award points for studies outlined in the camp program. Your boys may be divided into as many groups as you can secure good leaders. One of your leaders should be in charge of athletics; one of swimming; one of nature study; and one of handicrafts, such as rope tying or weaving. Advertising your camp will bring you the number and kind of boys you want.

A Young Men's Club

The question, "How can we hold young men after the age of 15?" was before us. The Sunday School may not attract them, they have gone as far as they can in the scouts, now, what to do! We planned a club in the Winslow Methodist Church, Arizona, the Koral Physical Moral Club, or the K. P. M. C. There are three degrees to be earned. Three men were chosen as departmental heads: one, the Koral, to conduct chorus work; the second, to conduct work in physical development; the third, to conduct groups in ethical and moral instruction. It is not necessary that a boy be a talented singer to become a member. Instruction is given to all members in this work, and the club sings at special programs in the church. A physical examination is given each member by the head of that department with the aid of a good physician. Speakers may be secured by the leader in moral training, or discussions and round-table discussions may be scheduled.

A badge is awarded to the young man who makes the greatest progress in the three departments in three months. A second, and more elaborate badge, is awarded after six months, and another after nine months. The young man who shows the greatest improvement in all departments in a year receives a loving cup of silver.

The club now has its own library, a place to play games under supervision. We accept members between the ages of 15 and 21 from any denomination. Some of the young women of the church will be glad to make the badges and some member of the congregation will donate the silver loving cup.—*Rev. William R. Hessel.*

Men's Chorus

"A hundred voices from the men's class will render a cantata at the morning service next Sunday. We appreciate the work of this choir and are glad to see the increase."—*Bulletin in First Baptist Church, San Diego.*

A Challenge from Youth

In the Church Chimes, Shreveport, La., is this paragraph written by a young man in the Sunday School:

What we have a right to expect from the older members of our church:

1. Their prayers. In all of Paul's letters to both the churches and ministers he always insisted that the older members should be fervent in their prayers and help the younger members in their prayer.

2. Their advice and counsel. No young man or woman grows into mature years without the need of advice and counsel at various times and on many, many occasions. To whom shall we go for a word of consolation or advice when deciding important questions? May we not ask that the older members be ready and willing to instruct, advise and guide us in the way we should go?

3. Their lives as good examples. Young men and women are good or bad to a great extent because of the example of older people. We have a right to look to the older members of the church for that kind of life which they would have us lead.

With the Father

A boy was taken by his father, a political leader, to a great meeting which the latter was to address. The hall was packed and they had much difficulty in nearing the private entrance. Then an official stopped the lad, saying, "You can't come in here." But the father turned and said, "It is all right, he is with me," and the objector was silenced. When at the resurrection Jesus Christ says, "He is with Me," all the forces of hell cannot prevent our rising and entrance into glory.

Lost—A Boy

No, not kidnapped by bandits and hidden in a cave to weep and starve while a nation is searching frantically for him. If that were the case a hundred thousand men would rush to his rescue. Unfortunately, the losing of the lad was without any dramatic excitement though as sadly and really.

The fact is, his father lost him. Being too busy to sit with him at the fireside and answer his trivial questions during the years when father was the only great hero he knew, he let go his hold on him—his own big-hearted boy.

His mother, too, lost him. Much engrossed with teas, dinners and clubs, she let the nurse hear his prayers, and thus her grip on him slipped and he was gone.

Yes, the Church, too, lost him, by thinking only of the wise and elderly and dignified, making no provision for the humanness of the boy in the sermon or the service.

So the church and many sad-hearted parents are now looking for the lost boy—and oh, so anxiously, but too late!—*Author unknown. Bulletin First Baptist Church, Terre Haute, Indiana.*

Work to Do!

The Men's Bible Class, meeting in the Broadway theater, inherited from the Business Men's

Bible Class an obligation to pay the salary of one evangelist, and part of the salaries of eleven native pastors.

Our station is a part of the great Telugu field and is located in the northern part of the Madras Presidency; the latter fronts on the Bay of Bengal, its coast being known as the Coromandel Coast. A section of the field is subject to terrible floods that occasionally sweep away about everything, compelling numbers of the people to take to the trees. Dr. Stillman knows of one Christian child being born in a tree.

Dr. Silliman writes that on his field for the year 1925 there were 611 baptisms, the candidates coming from fifty-seven villages and being received by twenty-eight of the thirty-four churches, this being the banner year for baptisms.

Let us rejoice that we have a part in this work. We pay four dollars each per year for eleven pastors, the churches being partly supporting, and the whole of the salary of an evangelist, Bonta Benjamin, amounting to sixty-four dollars per year, a total of 108 dollars per year, or two dollars and ten cents per Sunday.—*Bulletin Downtown Bible Class, San Diego, Calif.*

Pin On Your Posies!

If you are liking me a heap,
Come out an' tell me so;
If you're my friend, no use to keep
It hid—I want to know!
Don't wait until I'm dead an' gone,
To say how fine I be;
Don't wait to put your posies on
My grave—instead o' me.

I want to know just how you feel—
Don't go an' pass me by;
I want to know your friendships real,
Right now—before I die!
I want to feel your hearty grasp,
An' know your feelings fine,
An' get that something in your clasp,
That says you're friend o' mine.

I want to read it in your eyes,
An' see it in your smile,
Without pretense or sham, or guise,
In real, heart-warming style!
Don't wait until I'm dead an' gone,
Beside my grave to bow,
An' weeping, put your posies on—
Just give 'em to me Now!

—*James E. Hungerford, Los Angeles, Cal.*

Sunday Evening Services

Pastors who attract audiences for Sunday evening services through the summer months are resourceful and make plans very carefully. The absence of many families from their homes, the tendency to "take the car and drive somewhere," the movies, and ordinary indifference help to increase the problem of the average pastor. One

reader tells us, "Enlist the men, give them work to do, and the family is with you." Another says, "Plan a program that will attract the young folks, and the parents come."

Union Meetings

There is inspiration in numbers for the pastor as well as the congregation. In cases where the summer audiences are inclined to dwindle, pastors find that a co-operative service program keeps up interest. One Sunday evening, members of all the churches may meet in the Congregational church, all of the pastors taking a part in the service. The pastor of the church where the meeting is held makes the announcements, one visiting pastor offers prayer, another preaches, a fourth pronounces the benediction. It is a good plan to place responsibility for the success of the meetings upon some one of the organizations of the churches participating in the union services.

Open Air Meetings

In cities and towns where the leaders of civic affairs are active in church work, the evening services for the community can be made a success in point of attendance by holding the service on the high school campus, the city hall square, the court house lawn, or the park. All the churches in the town co-operate by making announcements of the place of meeting, the speaker, the music, and any special feature planned. Permission to put up posters, announcements, and other advertising is a matter of salesmanship. Get the men to work on such a program.

Open Air Dramatics

Pastors who are fortunate enough to have members talented in singing, a Sunday School orchestra, and a well-organized young people's group, will be glad to try the plan of enacting Biblical scenes, pageants, or presenting religious cantatas. Your choir leader, the orchestra leader, the young people's leader, and the women's organizations will aid you in such a program. You can secure programs for this kind of work from J. H. Kuhlman, The Standard Publishing Company, Tullar-Meredith, Wm. H. Dietz, and The Church Publishing House.

The Month of Brides

The great number of marriages which some pastors are called upon to perform during the month of June has given them opportunity to plan a series of sermons on "The Home." This may be wise, because many of the young people who undertake this important mission have little or no training for founding a home. They are impatient of personal instruction, but may profit by some truths brought to them through the sermons. Advertise your sermons in such a way that you are sure you will have in the audience those you wish to reach with your message.

A Wedding Memory Service

Dr. G. B. F. Hallock writes of a pastor who has been in the ministry for 39 years and has united in marriage 1619 couples. He has refused

to marry divorced people, and is not known as "the marrying parson." This pastor conceived the idea of having a service especially planned for the couples he had married. Each couple received a special invitation to attend the service, and 100 couples were present. 300 couples sent letters telling why they could not be present.

Dr. Ira Barnett, pastor of Calvary Church, Riverside, California, planned such a service for his church. Invitations were sent to 600 couples he had married in his five-year pastorate there. Dr. Barnett had a threefold plan in mind when planning this service: 1. To stress the sanctity of marriage. 2. To emphasize the importance of the home as a social institution. 3. To renew in the minds and hearts of the people concerned the vows which they had taken in his presence.

The music should be planned to fit in with the service, and any organization in your church willing to aid in supplying decorations should be enlisted. Dr. Barnett enlisted the aid of the young women who banked the chancel and pulpit with flowers, and during the service presented each of the former brides with a red rose bud. After the sermon, a huge bouquet of flowers was presented to a couple in the audience who had been married for 51 years. Children of the couples married by Dr. Barnett were baptised. Some of the couples traveled more than 100 miles to be present at this service which was described as "a tender" one.

Fifth Anniversary and Family Sunday

This coming Sunday I ask all the families to attend the 11:00 o'clock service in the morning when I shall preach a Fifth Anniversary Sermon, which I very much want everyone who can to hear. I wish to welcome to that service every Father and Mother in the parish. The Motor Corps will arrange to take to and from the service, aged or infirm or shut-in members of the Church who would find themselves able to attend on this family Sunday.—*Trinity Church, New Rochelle, New York.*

Financial Support of State and Church

Tax bills for the maintenance of our civic institutions are presented to us this month. Many good and loyal citizens have a very real grievance against the tax bill. We have here an opportunity to instruct the members of our congregations in the need for taxes for the support of the institutions which make our country what it is. Wrapped up in our daily, weekly, and yearly routine, we sometimes forget the blessings we possess. Dr. John A. Hutton, Editor of *British Weekly*, London, lectured at Lakeside-On-Lake-Erie last summer. In talking to the editor, he said, "Taxes in America? You don't know what taxes are. Twenty-five per cent of my income goes to one tax. Twenty-five per cent of income goes to another tax. That fifty per cent of my income I never even handle. Then I must take all my gifts for church and benevolences out of the other 50% before I can begin to figure what I have left to live on."

We have also the opportunity to instruct our people in the need for honesty with themselves in making their returns. Then, the need for supporting the church with money is a logical rejoinder. June ends the second quarter of 1926, the month when quarterly pledges should be paid up.

Church Pledges vs. Bills and Taxes

There's a big difference, but what is it? Is it that one is of less importance than the others? If so, which? An Irishman once refused to give to missions until he "had his debts paid first." Reminded that he owed the Lord a great deal and ought to pay him, he replied, "Faith, an' I know it; but then He don't crowd me like my other creditors." Even so. The light and gas and water are shut off and service discontinued, if bills are unpaid. But because the church still stands, God still blesses us, and no one threatens us, His work comes last—if at all, with many. A country editor once said in his paper: "The wind bloweth, the water floweth, the farmer soweth, the subscriber oweth, and the Lord knoweth, that we are in need of dues. So come a runnin' ere we go a gunnin'; this here thing of dunnin' gives us the blues."

Eight hundred dollars in the offering this morning would enable the church to meet local expenses and bring our finances up to date. Expenses have gone on, whether subscriptions have covered them or not. Faithful officers have done all they can. Will you not help?—*Bulletin Euclid Heights M. E. Church, Los Angeles.*

Why Not Dedicate Every Home?

In Newton Highlands, Massachusetts, that pioneer in religious ritual, Professor H. Augustine Smith, has dedicated his new home. In the presence of his friends—in this case sixty students and faculty members from the school of religious education of Boston University—Dr. Smith and his family, assisted by their pastor, the Rev. Samuel Woodward, of the Congregational Church of Newton Highlands, moved from room to room, setting each apart to its designed purpose. The pastor conducted the services, but the ritual had evidently been devised by the new owner of the home. It included such touches as the unveiling of carefully selected pictures in the rooms occupied by the children of the family, and the lighting of the hearth fire with a symbolic torch. Every member of the family, down to three-year-old Patricia May, had some part in the dedication. The question immediately arises as to why such a service should not be a normal part of the opening of every Christian home. Certainly it represents a vast improvement over some housewarmings. A few such services, properly conducted, might easily start a new social custom in many places. It would be hard for such a custom, once established, to fail to exert a steadying and ennobling influence on the institution of marriage and home-keeping in any community.—*The Christian Century.*

If Woman

were allowed a fair and just share of the family income, the church would not be constantly begging for funds to carry on its noble work.

Business and Professional Woman

are noted for their generous contributions to the church and all other worthy causes.

Proving

that if all married women were assured *their* share of what *they* earn in the family partnership, that religion would be regarded for what women know it to be: One of life's beautiful necessities.—*Rev. Walter Henry MacPherson.*

How We Spend Our Income

The ways in which Americans spend their incomes have been tabulated by percentages in the *American Education Digest*. The figures follow:

Church, $\frac{3}{4}$ per cent.	Waste, 14 per cent
Schools, $1\frac{1}{2}$ per cent	Luxuries, 22 per cent
Gov't, $4\frac{1}{2}$ per cent	Living costs, $24\frac{1}{2}$ per c't
Crime, $8\frac{1}{4}$ per cent	Miscell., $13\frac{1}{2}$ per cent
Investment, 11 per cent	

Note how much more we waste than we give to religion.—*Rev. Hal E. Norton, Winfield, Kansas.*



No. 287—50c

**The Canvassers Are Friends
Not Beggars**

**Friends of Christ, First, and Your
Friends, Too**

*They will make it easy for you to show
your friendship to Christ*

Will you reveal that friendship in smiles, in happy words and generous pledging not only to the support of your own Church, but to the world-wide work of the Presbyterian Church?

—*Bulletin First Presbyterian Church,
Red Bank, New Jersey*

News

We need to encourage the members of our churches to pass on to the pastor news of the parish which he should have. You are not a mind reader and cannot know that a member is ill, in distress, in need, or has had good fortune, unless you are

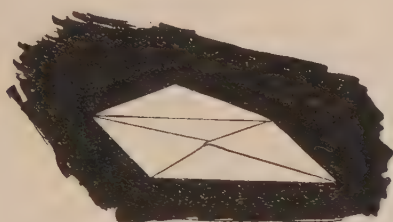
told. Many of our readers print on their bulletins
The Telephone



Use me to call my pastor: His
number is
He wants to know when I am
ill or need him to share my joy
or sorrow.

No. 285, 50c

The Letter



No. 282—50c

I will carry your message to my pastor.
He wants to know when I am ill. Address
me and a little 2c stamp will take me to his
door. He'll answer at once.

Church Advertising

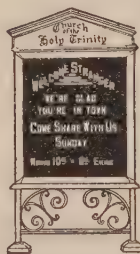
Anything that we do to make known to others the plans of our work will come under this head. We may use the newspaper, bulletin boards, wayside pulpit, electric signs, letters and parish papers, bulletins for distribution from door to door, or cards to be placed in automobiles. The advent of warm weather makes it necessary that we utilize any and all of these forms of advertising. More people see our Wayside Pulpits and read the short sermons we offer them, more read our bulletin boards on their way by our churches. Our electric crosses and signs attract the attention of more people as they are driving and walking about. We know folks read the newspapers, we know they read the letters they receive if they are worthy of it. Will doorknob hangers be read? Yes, and the reader will respond, if we have something to offer that will help him.

The Newspaper

The local newspaper, whether daily or weekly, is a powerful asset to the progressive pastor. The editor is glad to print news items of any plans you have to offer and will often give you space to devote to advertising your meetings, church

services, and sermons. There is a national campaign going on now to educate the newspaper editor and the minister to the opportunity of the "Newspaper" to broaden the activities of the church and increase membership and attendance. Newspaper men tell us that ministers are slow to see the opportunity offered through the newspaper, others use the space given them, or even paid space, for announcements rather than advertising the church as a desirable asset in the community. Consult your newspaper men about space, they may be willing to give it you if you will fill it regularly. The advertising clubs are devoting energy to church advertising. Enlist their aid. The Presbyterian Board of Philadelphia made up a series of attractive advertisements for distribution among pastors who were interested in church advertisement. Dr. Reisner, pastor of Broadway Temple in New York, is chairman of the Church Advertising section of the National Advertising Clubs. He is most anxious to put under way a workable plan for advertising the church, and will be glad to know what you are doing in this field. Be sure to read the samples of church advertising which you will find in this issue. Suggestions will be gladly received and handed on for the use of other ministers. Let us know what you are doing to advertise your church.

Bulletin Boards



You can secure bulletin boards for almost any price that you care to invest in one, and make it as effective as you care to do. We have recently had a number of letters from rural pastors who have made their own, and we have letters about electrically lighted boards that cost quite a sum of money. However, the real worth of your board is not the money it costs you and the congrega-

tion, it is the message you display in it day after day and Sunday after Sunday. If your announcements there attract people to your church and to Christ, your board is worth much. There are many sources from which you may secure short sermons to place there during the week, but you will want to devote much of the space to make known what your church is doing, what your young people's organization has to offer, that your sermon is based on the Gospel of Christ that will heal a needy and sorrowing spirit. Is your bulletin board at work all of the time?

(Cut used by courtesy of W. L. Clark Co.)

Wayside Pulpits

Last autumn, I met a young traveling salesman who told me of his busy life.

"Do you ever get to church?" I asked.

"Not often," he said. "I usually motor Sunday from one large town to another, but on my trip I am sure to pass a Wayside Pulpit, and having caught the text, I make my own sermon as I spin along."

A day or two ago, I passed a neighboring church

and looked for my weekly message. A roughly-clad colored boy, perhaps fourteen years old, was leaning on the fence studying the inscription. As he passed down the street ahead of me, he repeated the words of the text over and over again in low, earnest tones.—*Christian Register*.

On the way home from a conference where we discussed weighty (?) problems, we read: "Don't be concerned over what people think about you; the chances are they seldom think about you at all." This gave us food for thought on one subject, "ourselves," and we changed our plans for worry on one score at least. Was it worth while to put that "silent sermon" there? The pastor who spent the time placing the message there does not know what it did for us, neither will you or we know the infinite good a sermon of like nature will do the passer-by but we may work along knowing that the message will reach its mark. Let us keep our wayside pulpits working and preaching all of the time. The good it will do will depend upon the value of the message we can place there. Let us place sermons there this summer, every day, for the hundreds and hundreds of God's children who will motor and read.

Electric Signs



No. 290—50c

their churches. Dr. Stidger told us in December, 1925, *Expositor*, page 286, most vividly about his use of electricity to advertise his church. On page 1277, July, 1924, *Expositor*, Dr. J. Elmer Russell tells us of an illuminated cross service. There are one or two churches on the west coast and in New York City that have used the illuminated revolving cross on the church tower with telling success.

Bulletins and Letters

The hundreds of sample bulletins, programs, and form letters coming to our desk testify to the favor they have found among the readers and their congregations. The work they do depends entirely upon the words you put into them, the way you make them, and that you get them into the hands of the persons you wish to attract. Remember, much of your printed matter reaches persons outside your own congregation and you may glean many a new member in this way. Several letters have come asking about weekly parish papers or bulletins with syndicated material in the inside pages, leaving the outside free for local material. One attractive bulletin comes regularly from Rev.

Charles H. Crow. The Methodist Church Headquarters in Chicago has long distributed a four-page paper each week, the two outside pages blank for local materials. If you are interested in a monthly parish paper in addition to your Sunday programs, there are a number of sources in each issue of the *Expositor*. You will find the addresses by looking over the index.

The Woolverton Printing Company, Good-enough & Woglom, Wm. H. Dietz, Howard Advertising, and others, have for your use attractive cards made to fit over door knobs, on which you may have printed any message you want broadcasted in your community. They may be printed in large type in attractive colors so they can be read at a distance. Let your boys' organization help you hang such cards, see how many people will respond to the message, and see how interested the boys will be to learn how many came out.

Some of our progressive men have their boys' and girls' clubs place a card telling of the Sunday service in every automobile downtown on Saturday evening. Some repeat the task on Sunday morning. Of course, this cannot be done in a large city, but you can place cards in every car near the church district. The cards should have a pertinent message on it as well as announcement of the service and sermon, the music, and above all, the address of the church.

Mechanical Aids

The problem of making copies of letters, news bulletins, and programs is a constant one in many churches where money is scarce. Unless the minister is sold on the idea of using printed matter to keep up interest, he will have hard work in selling the need for devices to do the printing to his congregation. In most cases, the minister will begin with a small duplicator, and add more equipment as the work demands. You may secure devices for duplicating letters and programs for any sum you may have to spend, from \$5.00 for small one to hundreds of dollars for printing presses.

Duplicators

Duplicators may be classed as two kinds, those using stencils and those using type. Some of the stencil duplicators are merely a gelatin-filled pan upon which you may make an ink impression of the letter or picture you wish to copy. There are, however, some makes of stencil duplicators like the Rotospeed and the Mimeograph, which have power attachments and will permit one to turn out hundreds of copies of bulletins or programs. Pictures to illustrate reading matter must be drawn on the stencil with a metal instrument.

The multigraph and printing press have regular type to be set into form for making your program of bulletin. You may secure handpower machines or motor power machines. The Multigraph will print through a ribbon or you may have a printing attachment that will work without a ribbon. You can secure metal cuts for use on the Multigraph, curved to fit the surface of the drum. You can

secure flat cuts to use with a small printing press. A machine of this kind will interest the boys and young men in your congregation as well as the older folks, and you may be able to secure competent help without the layout of money for services. At any rate, you can secure machines that will do a good job for \$12.00 up.

Addressing Machines

Getting your bulletins and programs into the mail without paid clerical help is often as much of a problem as making the bulletin is, but you can lighten the task by having the names and addresses of your members put on stencils and addressing the envelopes with the stencil machine. A small church roll can be done with a hand power machine that will prove a time saver at little expense, while the larger membership will require a motor power machine to be operated by one of the clerks on your staff. Write for circulars on addressing machines. If you find one that will suit your purpose, you may learn of a way to finance the purchase of it.

Mailing Machines

Machines for sealing envelopes you are ready to mail are to be had. Any letter-size envelope will slide through them, and will save you the task of moistening and sticking down the flap of each separate envelope. The machines do not cost a great deal and may be worth investigating.

Your Church Events in Moving Pictures

There is now on the market a camera to be used for making moving pictures of any gathering or event that may suit one's fancy. The camera sells for something like \$50.00. A special projector is a part of the outfit. Some of our brethren are making pictures of corner stone laying, church picnics, banquets, special services like Easter or Christmas, confirmations, weddings, young people's meetings, boys' activities—in fact, any item of special interest to the congregation. These pictures are then shown at later dates, and, with proper advertising, you may rest assured they bring out the audience. If you are interested in printed matter on this equipment, we shall be glad to forward your name and address to the manufacturer.

Any cuts used in this Methods Department may be obtained from the F. M. Barton Co.

Books to Aid You

The Cyclopedia of Commencement Sermons by G. B. F. Hallock, 100 Choice Sermons for Children, and The Cyclopedia of Pastoral Methods, are practical aids for the work you have before you this month. Write for descriptive circulars.

We must remember that the Sunday School is not an end in itself. In some districts it almost ranks as a rival to the church. The aim of the Sunday School is to teach the Word of God that its unsaved members may be won to a saving knowledge of the Lord Jesus Christ, and so that those who are saved shall grow in Christian grace

24-Hour Parish Paper Service

We print and ship all weekly parish papers within 24 hours after receiving copy. 4 and 8-page monthly papers are shipped within 48 hours.

Samples and Particulars Free

The National Religious Press
Grand Rapids, Mich.

100 Personal Cards scored printed to your order and a handy genuine leather case for \$2.

100 Letterheads, 8½x11 inches, printed at top center and 100 envelopes to match printed on back flap, in rich blue ink, postpaid, \$1.

Our new *Comfortable Pew* folder will cause your folks to think and arouse interest in services. Sample Free.

Let us supply your collection envelopes.

Write for samples of our Patriotic Posters suitable for Memorial Day, Independence Day or Labor Day Services.

Do you have samples of our Vacation Bible School Helps? We'll be glad to have your name on our mailing list.

Everyday Assortment of 18 cards and envelopes for expressing congratulations, birthday greetings, sympathy, etc., \$1.

Typewriter Ribbons, any color, for any machine, each 60c.

WOOLVERTON PRINTING CO. Cedar Falls, Iowa
All prices quoted here postpaid, cash with order

and character. The Sunday School is the church at work, with the chief emphasis on teaching the Word of God. Character has to be built and if it is to become massive and strong, it requires the combined efforts of the church, the home, and the school.—*Bulletin, Third Baptist Church.*

The Appeal



"Behold I stand at the door and knock, if any man hear my voice and open the door, I will come in to him and will sup with him and he with Me."
—*Bulletin Third Baptist Church, St. Louis, Mo.*

Gold-Mining in the Scriptures

The Expositor's "Expositions"

REV. R. C. HALLOCK, D.D.

SUGGESTIVE STUDIES IN STRIKING GREEK TEXTS

"The words of the wise are as goads;" that is, they are spurs that stimulate thinking. (Which, by the way, is itself a noble text.) The purpose of these studies is not to furnish cut and dried sermons, but to quicken the explosion in the cylinder and so to accelerate the get-away.

1. The Equation of Sin. 1 John 3:4.

Pas ho poiohn tehn hamartian kai tehn anomian poiei, kai heh hamartia estin heh anomia, Every one doing sin also lawlessness doeth; and sin is lawlessness.

The Greek word for law in its widest sense is *nomos*; the alpha prefixed, called alpha privative, negatives just as our prefix *in*, as insecure, inexcusable. Hence *a-nomia* means that which is un-law, or lawlessness in spirit or in act. The equation stands thus, therefore. Sin=Lawlessness. Lawlessness=Sin. And the spiritual mathematician who wrote that equation was also the profoundest spiritual philosopher of the Church; and when he affirmed that sin and lawlessness are one and convertible he revealed wondrous things. Here is spiritual law: the man who sets himself in antagonism to that divine law is *ipso facto* a rebel sinner. Here is moral law: the man who challenges and defies that God-established law, he also is a rebel sinner. Here is the law of man's own nature: he who does violence to the heavenly law of his own being, God's handiwork, is a sinner exceedingly. Here also is statute law: it is not merely bad citizenship, it is worse sinfulness, to become an outlaw in any rank of society.

No sermon is more needed today than a majestic one upon this text, that lawlessness and sin are equivalent and equipollent.

2. The Fundamental Philosophy of Salvation. Philippians 2:12, 13.

Meta phobou kai tromou tehn heautohn sohtehrian katagadesthe; ho Theos gar estin ho energohn en humin kai to thelein kai to energein huper tehs eudokias, With fear and with trembling the of-your-own-selves salvation work out; for God it is, the One working in you both the to-will and the to-do, for his good pleasure.

I do not take this to be a text around which to fight again that paleozoic theological battle as to human freedom and divine sovereignty; a battle which ought never to have been fought. But this is a text from which to preach a balanced Gospel, a full-orbed philosophy of salvation.

Paul writes this verse not to the unsaved, but to "saints in Christ Jesus." And we see in them how God and man, the divine and the human,

co-operate in completing salvation. By faith the sinner lays hold upon Christ; by a faith which is the gift of God. The lost man feels himself drawn from death unto life; but he rejoices with trembling. Nor can he imagine himself absolved from further effort; for though saved from death he is at the foot of the hill on whose summit the crown of glory waits. He must climb. Yet God, working unseen in the very vital centers of the man's being, both inspires the will and energizes the activities by which that Christian does in fact aspire and climb. This enwraps and involves the vital philosophy of a soul's ascent from death unto eternal life.

3. The Glory of the Near at Hand. Romans 10:6-8.

Some years ago an eminent scientific authority published a popular article in the *Youth's Companion* under the caption, "A Shovelful of Earth," telling people that if they had eyes to see the marvels of life, of being, of mystery, hidden in just one shovelful of the lowly earth soil upon which unheeding they tread, they would stand in speechless admiration and wonder before the vision.

In something of the same vein Dr. Russell H. Conwell's famous lecture, "Acres of Diamonds," revealed to people how many are the priceless treasures of life possibilities which lie unseen, unsuspected, just within reach of every man did he but realize their nearness. So in this text from Romans we find the same inspiring theme, but in a consummate Christian form. That theme is, The Divine Glory of the Near at Hand.

Meh eipehs en teh kardia sou, Tis anabehsetai eis ton ouranon? tout' esti Christon katagein; eh, Tis katabehsetai eis tehn abusson? tout' esti Christon ek nekrohn anagein, Say not in thine heart, Who shall ascend into heaven? (That is, to bring Christ down;) or, Who shall descend into the abyss? (That is, to bring Christ up from the dead.) *Alla ti legei? Engus sou to rhehma estin, en toh stomati sou kai en teh kardia sou*, But what saith it? Nigh thee is the word, in thy mouth and in thy heart.

Ah, the divine glories of the near at hand, waiting for thy taking! Nigh thee are the priceless riches of God's Truth; nigh thee are the treasures of God's Love; nigh thee shines and flashes the Kohinoor diamond of Eternal Life; nigh thee is the very Son of God himself. All are offered free; all are just within reach; all are precious beyond compare. Open thine eyes to see the divine riches so near at hand!

4. "The Profoundest Theological Truth Ever Spoken." John 4:24.

A great thinker, preacher, college professor, characterized this verse as the profoundest theological truth ever spoken. Undoubtedly it is the text for a sermon of surpassing power.

Pneuma ho Theos: kai tous proskunountas Auton, en pneumatikē kai aletheia dei proskunein, Spirit God is: and those worshipping Him—in spirit and in truth it is necessary that they worship.

The Greek construction is striking; so terse, vivid, condensed. No verb in the first member of the sentence; just the absolute construction. "Spirit the God." Then note the accusative form of *tous proskunountas* with *dei* and the infinitive; condensed and strong. And this condensed construction carries thought of hyper-condensation; greatest truth in briefest form. Similarly remarkable is Christ's prelusive statement in verse 21. *Gunai, pisteuson moi, hoti erchetai hora, hote oute en toh orei toutoh oute en Ierosolumois proskunehsete toh Patri*, Woman, believe me that there cometh an hour when not in this mountain, not in Jerusalem, shall ye worship the Father.

Now beside this set the vision of John, the writer of this Gospel, when he said, "And I saw no temple therein." Revelation 21:22. Both declare that perfect worship is purely spiritual, tied neither to specified place nor to limiting form; though both be temporarily needful. Yet God seeks worshippers who outgrow the tough integument of form, and Jesus foretells the hour when all worship shall be purely spiritual. May we see the vision, and grow up towards it!

Enjoying Our Work

(Continued from page 1091)

we turn to him again in some hour of tenderness, we shall hail him with a new understanding. We shall see him as God's typical and characteristic Son who lived and bore and died in sheer fidelity to life's most beautiful interpretation, not asking rewards or recognitions or crowns, rejoicing in the work of his hands, not asking to be ministered unto, but to minister, not complaining of the dullness of his surroundings: who on a squalid and contracted stage poured out his lofty soul for those who looked on and did not understand. And, perceiving as we do that it was, and that it is, to him, the faithful one, who was content to have the holy view of life and to work it out on the loom of common and obscure days, perceiving that it is to him that man now looks with adoration and entreaty, we take heart again putting behind and beneath us those natural and unredeemed instincts which would lead us to complain or to become desolate, because the same God who gave Christ his life-task may have appointed to ourselves a humble stage.

"Shall I be alive that morning the scaffold

Is broken away, and the long-pent fire

Like the golden hope of the world un baffled,

Springs from its sleep, and up goes the spire!"

* * *

Note—I recall how, in the depths of the War,

our shipbuilders and naval engineers had, week by week, and almost day by day to address themselves to a new problem in order to safeguard us from the menace of some new contrivance on the part of the enemy. Ships which, one week seemed to embody the last word on offence or defence, had to be set aside, broken up, radically amended, in order to meet the attack of some new weapon. I remember hearing how the workmen got tired, called upon as they were to labor with all their might, putting together some fabric, which next day they might be ordered to break up. They very properly became tired and reluctant at a task which, at any moment might be pronounced futile. They ceased to "rejoice in the work of their hands."

I am quite sure, whatever our rationalists and those who would deprive life of its horizon may say, if it once came home to the general mind of man that life on the whole had no continuity or consequence, there would be such a collapse of moral energy and initiative, such a stampede into immediate gratification as would bring civilized life to a standstill!

"FOLLOW ME"

Bertha Gerneaux Woods

Peter and Andrew of Galilee,

James (whose father was Zebedee)

And John, his brother—four fisher folk,

But oh, how quickly when Jesus spoke,

(Just two brief words from those blessed lips!)

They left their nets and their little ships.

Matthew sat in the customs place,
Rich, complacent, and shrewd of face,
Careless, heedless, as oft before
Of looks of hate that the people wore.
Din, disputings and turmoil!—Then
One stood beside him who spake as men
Had never spoken—His words were two—
And Matthew rose as the willing do.

Today One stands where we fret and toil,
With wearied faces or hands a-soil
With greed and grasping.—He comes again,
As long, long since to those dark faced men.
Oh! blessed coming—to me, to you!
He speaks again—and his words are two!

A Boys' Best Days

President Bashford, of Ohio Wesleyan University, once said to the students:

"You often hear it asserted that you are having your best times in your young days, but I want to tell you that such a statement is only true in the case of the man who lives in sin. Such a man's life, of course, grows sadder and sadder as the consequences of his deeds begin to accumulate upon him. But for the clean man, middle life is happier and serener than youth. He has settled his greatest problems, he has come to clear faiths and convictions, he has reached down and gripped an all-consuming life purpose, and has found the spiritual joy that no man can take away from him."—*Western Christian Advocate*.

Pulpit and Pastoral Prayers

O God, Our Heavenly Father! accept us as we worship thee this morning. Our hearts are very sincere—as they are very needy. It is difficult for us continually to control our minds: thoughts will come that we do not enjoy; motives will try to dominate us that do not make for the highest life; we must come back to thee again and again. O loving Father, that our thoughts may be harmonized with thy mind and our motives may be tested by thy purpose.

We little dream of the heart problems that thou art able to see; the faces and actions of men tell only a part of the story; the depths of their longings, the severity of their battle, the loneliness of their hours are known best to thee, O God, from whom no secrets are hid, no thoughts unknown.

O God! we love this morning hour; there is something in the faith of those around us which helps us to pray. Our neighbors who have come, our friends who love thee, the community that acknowledges thee—strengthen our weak wills and support our faltering faith, and we find in the hungers of those we know, the something that interprets our own.

God, help us this morning, for in this spiritual presence there is the answer to man's deepest need. Unless we meet thee, O God of heaven and earth, we cannot do our best.

O God, we thank thee for the peace in our hearts. For the love of our fellowmen. For the desire to serve. For the support that comes in trouble. For the help that comes in weakness. For the light that shines in darkness. For that something which keeps us going when it seems that we must break. Underneath are everlasting arms. Thou hast put eternity into our hearts, and we start into the new week and the new problems and the new possibilities both for success and suffering in the consciousness of thy presence.

Forgive our sins, O God—the sins which we know thou knowest. Forgive the sins which we have yet not had the grace to acknowledge. Forgive the sins which yet we have not had the understanding to know. Cleanse our minds. Tune our spirits, and send us into the week with something that touches the life of man from the altar of God. We ask it all for Christ's sake, amen.—*Rev. A. A. Stockdale, D.D.*

The church is not an organization. It is an organism—the mystical body of Christ our Lord through which he seeks to win a prodigal world back to the heart of the Father.

We long to see the spiritual life among us deepened and quickened that the present channels of blessings may overflow with new life and new energy. We would rejoice to behold this warm, throbbing, spiritual impulse and impact in our Sunday School, Young People's Work, in the various organizations of our men and women, in the Mid-Week Meetings for testimony and prayer and especially in our coming together for public worship.

Let us not come to this auditorium for the purpose of enjoying ourselves, or for listening to good music, or for hearing sermons. Let us come to worship Almighty God, our great Father, to exalt the name of Christ, our great Saviour, and to listen to the silent voice of the Holy Spirit, our great Guide.

Such an attitude of worship will create a reverent, prayerful and friendly atmosphere. Such an atmosphere will fill to overflowing this entire house with those who know our blessed Lord and with those who will seek to know our blessed Lord. Our Prayer is, O God, fill this house with people! O People, fill your hearts with God.—*Rev. John Bunyan Smith, D.D.*

Loving and understanding Father in Heaven, we have done the best thing we know to do this morning—we have come to this quiet place. It is different from business, it is different from social life, it is different from amusement, but we need it, O God! Thou knowest better than we do how we need it. We need to sit a little while and think. We need to humble our heart in prayer. We need to challenge our minds by Divine truth. We need to look about us and appreciate that our neighbors and friends have faith too, that they love to pray as we do, that they believe in thee as we do. O God, we are glad to come in to this community of faith, this fellowship of prayer, this atmosphere of honesty and sincerity, this place of quiet and beauty, this place of love and deep feeling, where we confess our sins, where we take values anew, where we make decisions that count. O God, already we have decided not to do it; we brought something into this place which we have decided not to take away.—Already, O God, we have decided to do it; we came in with a refusal in our hearts—we go out with an acceptance.—Somebody is not going to bother us as much this week; somebody will not make us as irritable; somebody will not make us as envious. O God, we have decided to look

upon wealth and be content. We have decided to look upon talent and not be small and critical. We have decided to look upon health and happiness and not complain. We have decided to follow thee, O God, for eternity is ours, and life is ours, and beauty and love and happiness are ours.

We are praying today for sad hearts and anxious hearts and hearts that are having a hard time to adjust themselves to the new programs of life. We are praying for minds that are trying to throw off fear and anxiety and worry; we are going to lift them by our prayers; we are going to help them by our faith; we are going to stimulate them by our love; we are going to save them by our hope. Spirit of the Living God, find the stranger who slipped in here not knowing why. Find the careless man who came for no particular reason. Find the guilty heart that thinks everybody knows. Find the discouraged man who says there is no use trying. Find the defeated person who says it is all over. Touch us all by thy love and we will go out and start anew. We ask all for Christ's sake, amen.—*Rev. Allen A. Stockdale, D.D.*

Gracious art thou, O God, who hast defended us from the evils that surround us. Great is thy goodness, to preserve our lives. Great is thy mercy, to redeem our souls. In all thy works, in all thy ways, gracious art thou, O God. O Lord Jesus, that taketh away our sins, O Holy Spirit of God, who alone can make us holy, prepare us for worship this day.

What are we that thou art mindful of us, and what are we that we should enter into thy presence? Defiled, condemned, wayward in our hearts, thoughts filled with vanity, "false and full of sin I am, Thou art full of truth and grace," we come to kneel at thy footstool.

Be not extreme O God, to mark what is amiss. But do thou, O God, for the Redeemer's sake forgive our sinfulness, and give us of thy grace. To mortify the flesh, to resist evil, help us, O God, through Jesus Christ our Lord. Help us to hold fast the faith, to maintain good works, to profit by these means of grace, and to forgive our enemies through Christ our Lord.

We pray that we may be humble, contented, heavenly minded. May we live in love, and in hope, be at peace with all men, O God, our God, O Father, our Father, through Jesus Christ, our Lord. Amen.—*Rev. Joseph Clare, D.D.*

O God, we give thee thanks for all thy mercies. For thy fatherly care of us through the night, now past, yea, all our lives long, we give thee thanks. For the sleep which we enjoy, and for the strength to be again awake to enjoy this beautiful morning, with all of nature's gifts, and loved ones. For our redemption through Christ from the deadly sleep of sin, to a life of righteousness and service with thee.

For all we own we have been far from thankful. Far we have been from sensible of thy great good-

ness, apt to murmur, and ready to count that for ill, which thou dost most wisely order for the best. Deeply we lament that we have profited so little by all the years thou hast spared us hitherto and by all the gifts thou hast hitherto bestowed.

Give us of thy grace, that for the time to come, we may serve thee better, and love thee more. Grant that we may serve and live in this world so that we shall lay up for ourselves treasures in heaven. Grant that all carnal affections may die in us, and that all things belonging to the Spirit may live and grow in us abundantly. Grant also, that we have power and strength to have victory. Grant that we may be fervent in spirit serving the Lord; that we may be slow in wrath; swift to hear, to learn, to obey; zealous in love, patient to assist; faithful to hold the truth; careful for nothing but to do thy will; and fearful of displeasing thee. Grant this, O Father, for Jesus Christ's sake. Amen.—*Rev. Joseph Clare, D.D.*

O God, heavenly Father, again we fall before thee in worship. Again we bewail our manifold offences, daily committed against thee. For worldly ways, our selfish thoughts, we ask, for Christ's sake be thou merciful. We praise thy Name for the forgiveness of sins, for the promise of grace, for the hope of glory, through the atonement of Jesus Christ our Lord. We thank thee for help, for holiness, for the good tidings of great joy, for the peace which is to be on the earth, and good will to all men.

In this thy work of salvation we pray that thou will grant us a lively hope, and unfaltering faith. We ask to enlighten our minds to know Thy love, enlarge our hearts to feel it. Let us not be inclined to any evil thing. Help us to set our affections on things which are above.

While we are striving to serve thee here on earth, create within us a desire to be with thee, where thou art. Make us truly mindful of our own frailty, and through thy grace make us strong. Bring to our remembrance, anything that has grieved thee this day, and forgive us for our transgressions, and make us pure in heart, and make us perfect in our weakness. In thy strength we ask it, through Jesus Christ our Lord. Amen.—*Rev. Joseph Clare, D.D.*

THE SILENT SERMON

A booklet containing slogans for your church bulletin board, compiled by S. A. Wilson, associate editor of *The Expositor*, is being printed for early mailing. The slogans are classified under special headings as "The Church," "The Bible," "The Home," etc., and will be a time and worry saver to the minister who wants his bulletin board to preach a silent sermon every day in the week.

The book will be paper bound, will contain about 40 pages, and will cost 50 cents. Send your advance order now, so you will receive a copy of the first edition. *Man. Ed. The Expositor.*

PASTOR AND THE YOUNG PEOPLE



BIBLE STORY FOR EVERY DAY

JUNE

Boys and Girls of the Bible

1. Gen. 4: 2-12. The First Quarrel
2. Gen. 21: 9-20. Rescued in the Desert
3. Gen. 22: 6-18. A Ram Not a Boy
4. Gen. 25:27-34. Sold for Soup
5. Gen. 37: 2-11. A Boy's Dream
6. Gen. 37:12-24. Hated by Brothers
7. Gen. 37:25-36. Sold as a Slave
8. Gen. 44:18-34. The Beloved Brother
9. Gen. 48:1-5, 8-14, 17-20. The Youngest Put First
10. Ex. 2: 1-10. A Baby in a Basket
11. Ex. 12:25-27. Joshua 4:4-7. The Children's Questions
12. 1 Sam. 1:21-28; 2:18, 19. The Boy Given to the Lord
13. 1 Sam. 3: 1-18. Sent With a Message
14. 1 Sam. 16: 1-13. The Youngest Chosen
15. 1 Sam. 17:32-49. The Giant and the Youth
16. 1 Kings 17:10-23. A Widow's Son
17. 2 Kings 4: 1-7. Two Boys Saved from Slavery
18. 2 Kings 4: 8-16. A Son Promised
19. 2 Kings 4:18-37. Restored to His Mother
20. 2 Kings 5: 1- 7. The Little Maid's Wish
21. 2 Kings 5: 8-14. The Maid's Word True
22. 2 Kings 6:14-17. What the Youth Saw
23. 2 Kings 8: 1- 6. How the Boy's Mother Got Her Farm Again
24. 2 Kings 11: 2-12. The Boy King
25. 2 Kings 22: 1- 7. Another Boy King
26. Dan. 1:3-5, 8-13. The Four Boys
27. Dan. 1:14-20. The Result of Their Choice
28. Mark 5:21-24, 35-43. A Twelve-Year-Old Girl
29. John 6:5-13. A Boy's Lunch
30. Acts 16:1; 2 Tim. 1:3-5; 3:14, 15. Paul's Favorite Disciple

WHAT I WANT MY CHILDREN TO REMEMBER ABOUT HOME

Mrs. W. E. Hawthorne

1. That their father and mother loved each other.
2. That the reason home was a happy one was because we all worked to keep it so.
3. That each child was given every possible opportunity to develop his own personality.
4. That each child's personal possessions were inviolable, if kept in the place allotted to them.
5. That the books in the house were to be read, if handled rightly; and there were no shelves under lock and key because of questionable contents.
6. That absolute truth abode there; no earnest

questioner, however young, was put off with subterfuge or evasion.

7. That we believed in hospitality, in spite of any extra labor involved; and that our friends loved to come to us.

8. That Sunday was the happiest and the most restful day in the week, and that we all looked forward to its coming because it was the day we always spent together with father in the midst.

9. That though father and mother worked hard and long at their respective tasks, they found time every day to keep informed on current events, to read good books, to think things through to logical conclusions and to pray.

10. That home was as perfect as we could make it; that if it failed in any particular to satisfy each member fully, the defects served at least to show that member wherein he can improve upon it when he establishes a home of his own.

One Dead Child vs. 26 Million Living

Vincy Preston Loops

Not long ago I attended a Sunday School convention at the county seat of a large county in a western state. During one of the sessions a woman stepped quietly into the room and beckoned to a friend.

"A child has just been run over by a truck and killed—right across the street," was her whispered message.

Instantly the word was passed around and several mothers with white faces started for the door with the exclamation, "Do you suppose it could be *my* child?"

The victim was a little ten-year-old girl on her way home from school, sent by her mother to choose and buy a pattern for her birthday dress. The little body was badly crushed and she was dead when picked up.

I cannot describe the thrill of horror which swept over that assemblage and over the whole city when the news spread. A number of friends of the stricken mother left the meeting and went to offer what consolation and help they could. The leader of the meeting—a woman whose mission it is to promote religious work for children—interrupted her program to call for prayers for the bereaved family. When at the close of the meeting I phoned my family in a town ten miles out of the city, the news had already reached there and that town, as well as other surrounding places, was talking of the accident.

The dead child was a Christian, a member of one of the Sunday Schools represented at the conference, and on the preceding Sunday had given as her testimony in junior meeting: "What time I am afraid I will trust the Lord." She was safe—as the old hymn puts it, "Safe in the arms of Jesus"—safer far than many of those who were so grieved and disturbed over her sudden passing.

The death of one little Christian girl had been profoundly a large portion of that great county. But what of the living children who were left?

Just across the street from the church was a school at which twelve hundred children had been in attendance that day. Comparatively few—judging by a recent canvass of the town—were under religious instruction. Out of a population of twenty-six hundred that canvass disclosed the fact that eight hundred families in that town were not affiliated with, or interested in, any of the various churches. At the conference not more than one hundred persons were in attendance at any one session, and the total attendance was not over three hundred.

One of the speakers had that day declared that more people would attend a meeting to learn how to raise good hogs than would attend a meeting to learn how to meet the physical, intellectual, and spiritual needs of their children. The attendance at the conference seemed to bear out the truth of the statement, even though the meetings were held during the dull season on the ranches when parents presumably had time to attend to matters other than those pertaining to making a living. A large proportion of the ranchers have cars and find it convenient to run in to the county seat several times a week for shopping, recreation, etc. They simply were not interested in the spiritual welfare of their own children. An eight-year-old boy in a rather prominent family in the county—intelligent, cultured people, fairly well-to-do—was at the home of a neighbor one day and wished to borrow a book. The child was a student, a reader even at that early age. The neighbor told him the book was on the machine, under her Bible. The child looked puzzled for a moment and asked, "A Bible, what is that?" The child's parents are vitally interested in cattle-raising and never fail to attend all meetings and demonstrations where cattle "culture" is the topic of discussion.

The survey made by the Interchurch Movement (whatever its faults and failings it was well worth while because of the value of that survey) a few years ago uncovered the fact that over twenty-six million young people under twenty-five years of age receive no religious instruction whatever in "Christian America." Six million homes do not contain a Bible. In these homes and among these young people are the children of foreigners whose home training is in direct conflict with American and Christian ideals. Is it nothing to us, that we sit idly in our churches Sunday after Sunday and listen to appeals for mission work and then give sparingly to missionary objects while these young people in all our towns and cities and rural communities are growing up without religious instruction to become a menace to

Christian civilization? Can we be satisfied to allow such conditions to continue?

The annual business turn-over in the United States is over \$500,000,000,000. Of this amount it is estimated that four-fifths pass through the hands of the church people. Assuming that there is a profit of ten per cent on this turn-over, it would mean that there is coming each year to the church people of this country an income amounting to \$40,000,000,000. The facts are that the church people of the country are giving less than one per cent of their income to church and missionary work. If the church members tithed there would be about \$4,000,000,000 put into the hands of the churches and various missionary societies annually. The above figures are quoted from Robert W. Babson.

One does not need so very much of that elusive quality called vision to see what such an amount could accomplish when expended for world evangelism.

Is there one of us who would have remained unmoved when the little Christian girl was suddenly taken to be with her Lord whom she had loved and served to the best of her ability since she was old enough to understand what loving Jesus meant?

But is there one of us who can remain unmoved when we think of the twenty-six million living children in our own land—not in heathen India, or China or Africa—who never see a Bible, who receive no religious instruction whatever, who are growing up atheists, infidels, heathen, right in our midst, whom we pass on the street every day and of whom John Reed, the radical writer and organizer said, "Never mind the old man or the middle-aged men. And don't pay attention to the American citizen. Get the immigrants. And get them at the impressionable ages of sixteen to twenty-five. Organize them, and teach as you organize!"

Is it not time for us who are Christians, who do realize the need of these neglected young people, to rouse ourselves and resolve that we will put the work of the church and the missionary organizations first? Is it too much to ask that we shall, at least in part, go back to the old Puritan ideal of duty and loyalty to God—that his work shall have very first place in our thoughts and lives?

On all sides today we hear the complaint, "The church has failed, it is not meeting the need of the people." Is it not rather that we, the church members, have failed? Have we been guiltless when it comes to putting church and religious obligations first? Can we not resolve today, now, to henceforth seek first the Kingdom, trusting that these other very necessary things shall be added unto us? When we church members show, not merely say, that the church—as the representative of God, not merely as a respectable institution—comes first in our interests, and that we regard the service of God and our fellowmen as of supreme importance to us, then will the critics outside the church cease their sneering remarks and admit that the service of God does really come first and is the most important work in the world.

Not money-making, not pleasure-seeking, not

selfish indulgence, but self-sacrificing service, absolute loyalty to our Master is what is required of stewards if we are to be called faithful.

TRY IT FOR TWO WEEKS

Rev. Harry Pressfield

Has your town or church ever had a Daily Vacation Bible School? Try it for two weeks. This will accomplish the purpose of making teachers and children familiar with the methods and principles of this work. Further, it will, to use the salesman's phrase, sell the idea to the community. After that, it will be easier.

We were somewhat doubtful about having any D. V. B. S. at all in our town. Here in the great interior valley of California the temperature gets decidedly torrid at times in June. Right after school there is an exodus to the beaches and the hills. Then it seems as if all that remain work in the fruit, field or cannery. But we concluded the attempt must be made. A four or six-weeks' course seemed formidable. We decided we would go ahead and put on an intensive two weeks' schedule.

It was a successful venture. The two weeks' idea strikes us all favorably and undoubtedly will be continued in the future. There is a certain zest and push that goes along with the short term that might escape were the session prolonged.

We opened at 9:00 o'clock and continued to 11:30 each day. There were, however, in contrast to most schools, afternoon periods. These were mainly devoted to dramatization practice and craft work. We found that the children desired to continue the work in the afternoon in these projects. By reason of this extra time a great deal was accomplished in the two weeks.

In suggestion to others who may have a Daily Vacation Bible School under consideration let me detail the opening program.

Children march in promptly at nine o'clock. (Do not admit into church before that time.) Boys and girls march separately. Competitive spirit as to best appearance and march. American flag carried by boys. Christian flag by girls. Pianist plays march.

Salute to American flag. One verse: "America."

Salute to Christian flag. One verse: "Fling Out the Banner."

All recite: "Let the words of my mouth and the meditations of my heart," etc. Take seats.

Silent prayer. Pianist plays Doxology softly.

The Lord's Prayer, in unison.

All stand, sing Doxology.

Sing hymn. Lower grades march out to their separate department.

The memory, Bible story, music and missionary periods follow in the order given. By this time it is 10:45 and adjournment to the craft work is in order.

There is a brief closing period. Reports of the day, announcements, "yells," (competition between the boys and girls, each with their own yell leaders) a song or two—live ones—then dismissal.

In craft work we had classes in reed and raffia work, mat weaving, embroidery. In the lower grades the hand work was varied with cut-out

work taking a large place. The boys were busy with their scroll saw work, making toys.

Usually some teacher in the public school is familiar with the reed and raffia work. Enlist her services well in advance. Organize classes of volunteer workers and have this teacher conduct classes a few times in readiness for the craft work.

A feature of our work was the dramatization of Bible stories. We were able to put on three dramatizations in the two weeks.

We did not follow the usual custom of having a program on the last Friday night. We did invite the parents in for the last Friday morning and put on some special features. A committee was arranged to exhibit the work. Sunday morning following the adjournment, the congregation went down to the social hall of the church and saw the work of the two weeks displayed on the several tables. All were surprised at the quality and amount of the work accomplished.

Our expense was held down to \$35 for the two weeks. The collections brought by the children in their envelopes and the sale of the craft work (which was sold below cost) met all bills.

We closed our initial venture in Daily Vacation Bible School work well pleased, profiting by our mistakes and successes. But holding this session down to two weeks we felt to be no mistake in our situation. We shall begin early next spring and plan for the next vacation period. We are going to include a picnic next time to be held the last afternoon, or Saturday, or perhaps the Moneay after adjournment.

But the particular word I am anxious to pass along to others is, if you have never put on a D. V. B. S.—try it for two weeks.

Material for Object Lessons to Children

Rev. Clarence P. Moss

This is a picture generation. The fact that children love pictures of every kind puts into the hand of the preacher to children a fruitful source of supplies for that work. Also it is a needed opportunity to promote the appreciation of and love for good pictures. The stereopticon is a fine aid. Pictures can be used for rewards, advertising and very often as the object itself. The book, "Pictures That Preach," will open this field of preaching to you. Pictures cut from books and magazines are usable in many ways, especially in conjunction with a "pincushion board." The board is a double thickness of cloth stretched over a wooden frame three or four foot square. Here is an example of it in use: Suppose the lesson is Eph. 6:11-17. Cut out the figure of a young man, about 12 inches high and pin on the cloth. Then you will need to cut out or make from paper the parts of the armor mentioned in the scripture, pinning them on the figure of the young man already fastened on the cloth. Your talk should run along with the pieces as they are pinned on, emphasizing "the whole armor of God." You can tell the story of Achilles as an effective close to the talk.

If you have a blackboard, use "chalk-talks" often. We prefer large sheets of paper upon which to make our crude sketches. Common store wrapping paper will do nicely. We have a number of staunch small friends because they received the drawing after the meeting. The book, "Crayon and Character" is fine to start you on this very interesting and effective method of preaching to children. There are many other books and pamphlets that are a mine of information and help.

If you use paper you can trace outlines with a pencil and mark them over when you are before your audience. We follow this method with all difficult or complicated drawings.

Somewhat akin to the drawing of pictures on paper is the art of "paper tearing." This is good fun for the children, if not for the sexton, and you are playing their own game with them, although with more design. The children get a smattering of paper-tearing at kindergarten, or in the first grade at school. You are enlarging their "bag of tricks." The pamphlet "Paper-tearing" will start you off in this method and furnish you with material for many months.

Coins of all kinds have a "living" interest for the child and have no end of useful lessons for the preacher to youth. Foreign coins, especially the Chinese "cash," have a number of uses, particularly of a missionary nature. Here is a sample of an object lesson with a coin.

Using a nickel or a dime (if generous, use a quarter), show the coin to your audience, then put it away in your pocket. After a moment, talking secure the coin but do not show it, say that you have the coin in your hand. Your talk should be nearing the climax. The object and its use should come last or at least near the end. Now ask, "How many believe I have a nickel (the coin shown before) in my hand?" "If I should say I really have a nickel in my hand, how many would believe me?" Do not show the coin yet. Offer to give the coin to some boy if he will come up and get it. It may be safer to single out an individual and call him up. When you have the seeker on the platform before you, ask, "How do you know that I will give you the coin?" Invariably the answer you want will come, "Because you said you would." Then comes your application, "Just as really and truly has Jesus said he would give salvation if you will believe and obey him."

Chemical illustrations have the element of mystery and wonder about them that appeals to children. Objects of this kind may be very simple or very elaborate, depending on your interest and skill. Chemical illustrations of Bible truths are available and good. A very simple one is to drop an ink tablet (under cover of a handkerchief) into a glass pitcher of water, thus showing how one sin may blacken a whole life. From these you will get the "see" and the "how" of it and then you will work up some of your own.

One of the most prolific sources of material for interesting object lessons for children is the novelty store. A trip through one will supply us with material and ideas lasting months.

The most interesting of all object lessons are

those in which there is the unexpected, the mysterious, in a word, magic and tricks. A few years ago we purchased the book, "Seeing Truth," and some "prepared object lessons." From those it was not hard to go further and do some original work along this line. Now we have a large stock on hand and are never at a loss what to use for any junior congregation.

The commonplace object lessons will not hold the boy of twelve or more years but those with the magical effect will. As you become proficient you will become ambitious to use some of the larger magical effects in your sermons to adults. This will pull the youngsters, who will in turn pull the adults.

The "candle bouquet" with its beautiful lesson of immortality, is used by the writer every Easter as well as before other audiences. The "organ pipes" helped dedicate new hymn-books and furnished an illustrated sermon on "The Value of Song." The "canister and Siberian transport chain" has taught, in an unforgettable way, its lesson of the effect of sin, to thousands of children, in churches and day schools. The "rising cross" has visualized John 3:14 to many eager audiences.

This last, our favorite, can readily be made. The Scripture for a text is John 3:14; the message is Moses raising the serpent in the wilderness and the Crucifixion. For the apparatus, get half-a-dozen soda straws and make a cross of them. This should be about seven by three and a half inches. Fasten the straws flat by tying them with white thread and then gluing. Bind on the cross piece of three straws in the same way. From a piece of wood make a plug about an inch long that will fit snugly into the bottom of the center straw, one-quarter of the plug sticking out. Into this protruding end of the plug force the point of a pin that has been cut in half. The point of the pin must run through the plug about a quarter of an inch. Now to operate the cross. With the plug in the center straw, at the bottom, hold the cross erect at the base of the middle finger. Force the point of the pin under the loose skin of the finger. Then close the fingers into the palm, letting the cross drop backward upon the palm of the hand and the wrist. To raise the cross open the fingers, which tightens the loose skin and furnishes leverage. Practice this so the cross will not waver and fall. Do it slowly, very slowly, repeating the text and you will have a wonderfully impressive climax to a beautiful object sermon.

A Story to Tell

For Flag Day

THE FLAG

Little Giuseppe Rossi came to New York from Italy. His name tells that he was an Italian. If he had been American-born his name would have been Joseph.

He and his father and mother went to live in a part of New York called the "Street of All Nations." Can you guess why it is so called? Yes; people come to New York from all parts of the

(Continued on page 1162)

Illustration Department

A Sermon Without Illustrations is Like a House Without Windows

Evangelistic Illustrations

REV. BENJAMIN SCHLIPP

The Love of Christ

Isa. 66:13; Prov. 30:17. I know a mother who has an idiot child. For it she gave up all society, almost everything, and devoted all her life to it. "And now," said she, "for fourteen years I have tended it, and loved it, and it does not even know me! Oh! it is breaking my heart!"

We feel with that poor mother, and realize the anguish of her soul at the thought of her poor child. Yet that child was not willfully unresponsive to the love of its mother. It had not the common faculties of mind and reason, and so was blameless. This excuse cannot be urged for most of those who do not respond to the love of God and the Saviour. Of them Christ must say, as he did of the inhabitants of Jerusalem: "How often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!"

Rejecting Christ

Isa. 53:3; Psal. 118:22. The young lady to whom Mozart was first engaged to be married became discontented with her choice when she saw more of the world, and gave up the composer. She thought him too small in stature. When the world had begun to recognize his greatness, she explained her refusal of him by saying: "I knew nothing of the greatness of his genius. I saw only a little man."

Isaiah explains the rejection of Christ by the world in much the same way. These are his words: "He hath no form or comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men." But, oh! how disappointed will those same men be, when they shall see him in all his beauty!

The Hand That Struck Jesus

John 18:22. When Henry Martyn was at Shiraz, in Persia, translating the Bible, he was very much delighted at a question asked by the poor young student he had engaged to write for him. They had come to John 18:22, where we read, that one of the officers which stood by struck Jesus with the palm of his hand. The boy stopped writing, and with a startled look exclaimed: "Sir, did not his hand dry up?"

Think of the infinite patience of the Lord, at whose word, or even thought, that rude hand would have lost its strength forever, suffering himself to be treated so, yet he took no revenge. Your impenitence, your lack of response to his

offer of salvation, is it less culpable, less rude than the act of that bigoted Jew who struck the Saviour of men? The Christ, whom he struck, would surely have received him had he turned in sincere penitence and asked his forgiveness. Will you not accept his gracious invitation: "Come unto me?"

Behold the Lamb of God!

John 1:29; Luke 14:18-20. A visitor to America once undertook a journey of seven hundred miles that he might get a view of Niagara Falls. When within a few miles of the great cataract, he thought he heard the roar of the waters. Accosting a man, whom he met, he asked: "Is that the roaring of the Niagara Falls that I hear?" The man replied: "I don't know, but I think it may be. What if it is?" With great surprise the visitor asked: "Do you live here?" "Born and bred here," the American replied. "And yet you do not know that thundering noise is from the great Niagara? Stranger, I have never seen those falls after my farm."

Through the ages comes the call of the gospel: "Behold the Lamb of God!" Men are living amidst the evidences of his gracious will to bless the world. And yet, thousands, yes, millions, are uninterested. The lodge, the club, claim attention and interest, yet scarcely do they think Him worthy of a glance of appreciation. Ignorance and indifference are responsible for this lack of appreciation of Christ, who is "fairer than the children of men!"

True Fruit Comes From Within

John 15:4. Many are deluding themselves with the thought that outward morality has saving power. Christ says, in John 15, that religious "fruit" is the result of his indwelling. Paul's argument in Gal. 5:22-23 proves with the same force that true Christian fruitage is the result of a divine force in a consecrated soul. A rich gentleman was outwardly very moral, but had never received Christ. He had an old Christian gardener who tried to show his master without success that morality without Christ is of little use. In the garden there was a tree that bore no fruit. One day the gentleman was walking in his garden and saw some beautiful fruit upon this barren tree. He was very much surprised, but when he went closer, he found that the fruit was tied on. The gardener was trying to suggest the difference between formal, outward acts of morality and those deeds which are the fruit of the real life of the Spirit within the heart.

Christ Died for Us

Rom. 5:6, 8; 1 Cor. 15:3. Mother-love has been many times sacrificial even unto death. The son of the Princess Alice, daughter of Queen Victoria was very ill with diphtheria. The physician had warned her of the danger of inhaling the breath of the boy. As she stood by his bedside, watching over him, she laid her cooling hand upon his forehead. Her touch brought him out of his coma, and throwing his arms around her neck, he whispered: "Kiss me, mother." Her mother-love conquered. She kissed the child, but it was death to her.

Greater love than this was the love of Jesus, for he loved us while we were yet sinners, i.e., enemies of his. The mother-love was wonderful; the Christ-love was divine.

Sin Hurts the Sinner

Prov. 8:36; Ezek. 33:11. Sin usually is three-fold in its action. It is directed against God, for it is transgression of his law; it generally harms our fellow-man, and it always leaves its effects in our own character.

Southey tells the story of some wreckers who cut down the bell that was suspended on a buoy over a dangerous reef, in order that the incoming ships, unwarned, in the darkness and storm might come within reach of the greedy hands with the booty they carried. The wreckers themselves afterwards were lost on the same reef, from which they had removed the warning bell. Psalm 7:15-16, Prov. 26:27 and Eccl. 10:8 are still true.

The Present

2 Cor. 6:2; Psa. 95:7-8. A wise man was asked, "Which time in life is the most urgent, which man the most important, and which work the most needful? He replied: "The present time is the most insistent, because only in it has man opportunity to act; the most important man is he with whom you have to do now, as no one can know whether you will ever have the opportunity to deal with another; the most needful work is to show love to this person, for it is man's supreme duty to love." He spoke in terms of human relationships, and so was right.

Looking at the questions from the viewpoint of the individual soul in its relation to God, we still would say that the present is the most insistent time in our lives, for "ye know not what shall be on the morrow," but would continue, that the man we have most need to think of is ourself, for "each one of us shall give account of *himself* to God," and the most needful work is, to "work out our own salvation with fear and trembling."

Cleansing

1 Tim. 4:2; Heb. 9:14. In years gone by we used to read in autograph albums some verses going about like this:

"Day by day as the swift hours fall,
We're hanging pictures on mem'ry's wall;
The painter is ready and dark or fair,
Our thoughts and acts are pictured there.
If the pictures are dark, Oh! sad our fate.
We cannot erase them, 'tis forever too late;

Our only hope is to live for the right,

That men'ry's pictures may all be bright."

There is much truth in these simple lines, but we are happy that not all that is said is true; for if we have made mistakes, even if the dark strokes predominate in our life, 'tis *not* "forever too late." The blood of Christ can cleanse the heart that is scarlet with sin and make it white as snow.

Rudderless

1 Tim. 1:19; Eph. 4:14. The captain of a steamer usually is ready to show one the different flags used as signals and to explain their meaning. But there is one signal flag that he does not like to show. Perhaps it is well-wrapped in paper lying at the bottom of the chest. If you ask why he does not show you this last signal flag, he may answer rather gruffly; "I hope I may never have to see it myself, much less to raise it, for its message is: 'Rudderless.' That would mean that I can no longer manage my own ship. I wish never to pass through that experience!"

In the Christian experience it is possible to be rudderless. Such people are cast about by every wind of doctrine and are in danger of suffering the shipwreck of their faith.

A Sermon in the Pines

Psa. 19:1-3. If you stand in the room once occupied by Luther in the Wartburg and look out of the window at the trees swaying in the world, you will notice that the letters "C" and "M" surmounted by a crown can be distinctly noticed. Ask the guide how the trees came to form those letters, and he will say: "About twenty-five years ago all the bushes were removed and pine seed was sown there in the form of the letters. Now the pines are about ten feet high; the light green in between is formed by young pines that were sown about five years ago."

Then I remembered that earthly things are a parable. Has not another Ruler sown his name in the wide field of the earth? Standing in the midst of Christianity one often cannot see the forest because of the trees; one sees little harmony, no beautiful unity of men and ideas. However, seen from above, may not the Lord see in the crowns of the trees of his sowing, fresh in the dew of heaven, his own name, and the angels read it with him, and sing and say: "Jesus Christ!"

Letting Loose

Deut. 33:27; Matt. 1:21. A dwelling had caught fire in the night. The father escaped with the other children, but a seven-year-old boy remained in a room in the second story. The stairway was completely burnt; nothing could be saved. The boy appeared at a window. "Let loose, I will catch you!" the father cried. "I cannot see you," the boy answers. The flames were already curling up at the window when the boy let loose—and was saved.

Christ's work for us begins when one lets go. So many cling to visible things—things the unbelieving world values. These must be given up, else Jesus cannot save. That rich young ruler whom Christ looked at and loved was one who

would not let loose. Let such things go, and underneath you will find the everlasting arms.

The Charm of Light

John 8:12; Matt. 5:14; Phil. 2:15. Light has a peculiar power over man. In Roumania after the war many of the cars had no lights. During the night if someone lighted a match, perhaps to see the time, it was interesting to see how all in the car turned toward the light. Children got up on the seat that they too might see the light. In a moment the light was out and it seemed as if everyone sighed because darkness had once more settled over us all.

Does not the drawing power of Christ lie in the fact that he is the light of the world? The darkness of human doubt or of sorrow is lighted up by him, and instinctively men turn to him from the gloom inherent in superstition, or resulting from the trials of life. And is it not the glory of the Christian that Christ says of him too: "Ye are the light of the world," light of a kind with his, though weaker by many degrees.

Crises in Life

Eccl. 9:10; Psa. 95:7. Napoleon I became great because he made use of every opportunity as it presented itself. He was wont to say that in every battle there is a crisis of five to ten minutes' duration. To make use of it assures victory; to neglect it means defeat. In the battle of life it is the same. An opportunity quickly grasped, often decides our destiny. He who neglects in youth to develop his gifts and faculties never will amount to much. Victory and defeat often dangle at the end of a thin thread of seemingly insignificant circumstances. A moment may also decide your eternal destiny. The Lord may meet you on your way today. His hand may touch you. The lifeline he throws you may fall within reach of your hand. Grasp it! "Too late" is a terrible word.

The True I

Rom. 3:10-18. It is a wonderful experience to get acquainted with oneself. The important thing in connection with seeking such acquaintance is perfect honesty, else self-deception is the result. Evangelist Keller, of Berlin, Germany, was one day in his study receiving inquirers. An elegantly dressed man came in, put his silk hat and kid gloves down, leaned back in his chair and said: "Now, Mr. Keller, I have an hour's time, kindly make me acquainted with myself." And though Keller had never seen him before, he was perfectly able to meet the man's wish.

Paul does us the same service in Romans 3. It is a terrible indictment we read there, and we must plead guilty to it. How happy ought we be that in the same epistle we read such comforting passages as these: "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ." "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." "Where sin abounded, grace did abound more exceedingly." There are many others just as wonderful, but these suffice to prove

that there is hope for us even if Rom. 3 fits us perfectly.

Jesus Lives

Rev. 1:8; John 14:19. "There is no truth in the story that Jesus lives. The man named Jesus, who once lived upon the earth, is dead." If that were true, believe me, I would never again mount a platform to speak in his name.

Just suppose that one day Gen Stoessel, who was besieged in Port Arthur by the Japanese, had issued a proclamation stating that his men should be of good courage, there are no Japanese. Would his soldiers have said: "Ah, it is not true that we are being besieged, we are not being bombarded, our general has assured us that there are no Japanese. Well now we may at last have an undisturbed night's rest; no grenade will crash through our roof. There will be no more terrible wounds, no more scares, no more death!" Professor Haeckel and others a few years ago published such a proclamation, in which they said, "There is no Jesus." If that were true, there would be no conflict between his heart of love and our heart of sin. But He lives, just as the Russians saw that the Japanese were round about Port Arthur, their guns spewing forth death. Poor man, his heart attacked by the tender pleading of Christ that he may be allowed to enter, trying to assure himself: "There is no Jesus." But the Saviour heeds not this self-deception. Unceasingly his warnings and appeals assault the fortress of the heart, and only upon surrender will peace be proclaimed. Why not surrender now?

Ebb and Flow

Rom. 7:8; 1 Pet. 1:3. The wind has died down, the air is heavy on the Lower Elbe. A barque is slowly gliding down stream. As not an inch of canvas is set, it is evident that it is drifting with the ebbing river. There, the lighthouse of Cuxhaven is in sight. The weather signal reads: "Storm." The barometer in the cabin is falling rapidly. How shall the barque be stopped? No tug in sight! Not a moment is to be lost; the captain orders a boat to be let down, and three sailors get in. A cable is fastened to it, and the three brawny men row with all their might. Will they succeed in drawing the barque back into safety? After a half hour's work it seems as if all is in vain. Then, a shout of victory! The barque is now moving up-stream. Every minute it becomes plainer that the danger is past. What is the explanation? The flow has set in and is driving the boat back into the harbor on its crest, and soon it can be made fast to the wharf. Now let the storm break; the boat is safe with its crew.

Can you find the spiritual interpretation of this parable in Rom. 7:8? Thanks be to God for the flow of life from Christ (1 Pet. 1:3 ff.), and thanks to him who gave it in his unmerited mercy!

Paul writes to both Ephesians and Colossians about "redeeming the time." So our English translators give his words, but the American Revision margin says the Greek is literally "buying up the opportunity." See the chance and seize it.

Illustrations From History

REV. A. J. ARCHIBALD, D.D.

Doctrine Important

John 1:36. So many of our age boast of their broadness. They tell us that it makes no difference what you believe. We can look back just a century or two to the age when they thought that belief was a vital matter. A French Protestant, a nobleman, loaded some of his friends on vessels and brought them to America as colonists, hoping that they would have full opportunity for religious freedom. Some were landed in South Carolina and some on the coast of Florida. Then the nobleman went back to France for more people and supplies. While he was gone the Spaniards came and put the French Protestants to the sword and left a sign, "We did this, not to Frenchman, but to Lutherans."

The French Protestant was equal to the occasion and assembling a force, destroyed all Spanish Colonists in Florida, and put up his sign, "We did this not to Spaniards, but to murderers and robbers."

We are glad that we are getting beyond these hatreds. But faith is still vital. Communist, Mormon and Brahmin believe certain things and their beliefs react on them. The eleven apostles believed that Jesus Christ was "The Lamb of God," and their faith made them give to the world the Gospel.

Holding On to His Pennies

Mark 10:21. The little Jewish lad, Izzy, is selling papers on a New York pier. He is one of six children and his mother is a widow. Poverty is their great foe and his mother has taught him by precept and example the value of every penny. He is only seven and fails to realize the dangers of the pier. One day the rope from a hoisting crane catches him and, with his papers still under his left arm and five greasy pennies in his right hand he is swept into the East River. He comes to the surface and goes down twice, but ere he could sink for the third time a "wharf-rat" dives in and brings him ashore. An ambulance hurries him to the hospital and surgeon and nurse find the five pennies still in that little white hand. He might be hit, immersed, and even drown, but will hold on to his treasure. That little fellow is now known as Irving Berlin, the most successful popular song writer in America.

What are treasures? Are we holding on to the real valuables? Or hit by disaster, caught in the tides of pleasure or of sin have we let them go? Look again at the teachings of the Man of Galilee and find out whether we are holding on to the things which he says are worth while.

One Talent

Luke 19:20. In 1915 a Canadian boy of sixteen ran away from home to the city of Halifax, told the recruiting officer that he was eighteen, and in a month found himself in a training camp in England. But the raw youth had not the physical stamina for such arduous drill, and the commander

took pity on him and had him transferred to a forestry battalion. This unit immediately went to France and for the rest of the war Ray Enman was at one end of a cross-cut saw. He who had enlisted for glory and the excitement of the fight, scarcely heard a gun, and never saw a German who was not a prisoner of war. But the trees that he helped to cut made planking for entrenchments, and "duck walks," and shacks for ammunition and the wounded. It was an essential part. So when he was about to start home he was surprised to find himself among the fighting men drawn up in line before the British King, receiving his decoration with the rest. He had bewailed the humility of his task, but from the point of view of the Government, he was a faithful soldier meriting a medal.

There are men and women whom God never calls to the front line of conflict or glory. They are destined to work in humble spheres. But why despair? If we use our talent faithfully his commendation is sure.

Christ and Womanhood

John 4:27. As Mary the mother of our Lord looked down into the eyes of her son could she ever have realized what his coming would mean to all women? A missionary among some Canadian Indians had a whole family unite with the church. Before they were Christians the father and sons would go off on the hunt and if they brought anything home it was dressed and cooked by the females, then the males sat down and ate till they could eat no more. If there was nothing left the women had to go to the river and pull out their own dinner or go hungry. If there were hard menial tasks to do, such as digging or moving the wigwams, the women did it while the lordly husbands smoked in the sun. Now this particular family is Christian. Does it make any difference? It made some change, but not as much as the wife thought it ought to make, so she came to see the missionary and told him that she was not being treated right. The whole family was called before the advisory board of the Indian Church. It was admitted that not long since tea and sugar and bacon had been purchased and the male members of the family had had some of each, and then the tea and sugar and bacon had been carefully put away before the weaker sex had a chance to eat. In defense the father of the family said, "She is my squaw." But their teacher answered, "She is your wife, and your sister in the church, and redeemed by the same Christ, and God loves her as he loves you. Did Jesus ever say a woman was of less value than a man? Look into your New Testament and awake." Of course it took a while to show him, but in the end the Indian went out saying, "She shall be as I am in the wigwam hereafter," and she was. That incident is repeated every year in a score of thousands of homes where the Christ finds an entrance.

Love Never Faileth

1 Cor. 13:8. Matt. 23:20. When Romney, the English artist, was young he married an obscure

young woman of the North of England. But his real passion was his work. One day he heard that Sir Joshua Reynolds had said that it was a pity that Romney had married, as he had the talents for greatness as an artist, and he was not likely to go very far if burdened with a wife. Straightway he left his wife and came down to London. His work was his bride. He made good. Portraits of the first people of the land came from his brush; also landscapes, that in this day are worth many thousand dollars. He was a real lion in London for a time. Then he grew old and ill, and he went back to his wife in the North, and she took him in and nursed him tenderly as long as he lived. The spirit manifested by that deserted wife was worth more than all the pictures that Romney ever painted.

We forsake Jesus and plan some day to go back and die in his arms. It is a mean piece of thinking. He never forsakes us.

Virgin Born

Matt. 1:23. Isa. 9:6. In a recent sermon Rev. John Marvin Dean says: "When we ride over the desolate deserts of the west and stumble upon a rusty weed-grown railway, we may only be able to see a few miles of its roadbed, but we quickly erect in our minds a vision of the terminal. Such a roadbed must, in our minds, lead to a half-abandoned mining camp or some desolate town unmoved by the high tides of civilization. But if on the other hand our trail intersects a beautifully laid overland line, its roadbed well kept, its steel rails shining from constant use, we are confident that far to the East of us there arise the stately buildings and vast facilities of a great terminal and that to the West of us, beyond the ranges, there is another thriving, busy, growing young city.

"He, who touches the line of Christ's perfect ministry and personality at any vital point of the gospel narratives and carefully weighs the significance of what he there discovers, will find not the slightest difficulty in believing that at the beginning of that earthly ministry there was a virgin birth and at the end of that ministry there was a death-conquering resurrection."

How Careless We Are

Mark 13:37. Luke 21:36. Americans often look on European peoples as petty and penurious because they are so careful of some little things; while they are dumb with amaze at our prodigality. I wonder if the angels of heaven are not dumbfounded as they see us throw away days and opportunities, just carelessly letting them slip.

A Yankee whaling schooner was operating in the South Atlantic. They had taken a large sperm whale and the monster was lying alongside, in a calm sea, being cut up. The Captain was on deck. The mate was on the carcass, with the cutters. Suddenly they came upon a large hunk of ambergris, worth a fortune. The mate was a cautious man. He knew that the thing was of great value. So he shouted up an order. "Send down a net to put this stuff in." But the Captain was a jealous, surly fellow, and, leaning over the rail, he said, "I

am the captain of this schooner, just send it up in a rope sling." That order had to be obeyed. But the ambergris was pliable and hard to hold. Half way to the deck it slipped out of the rope and sank, and treasure worth thirty thousand dollars went to the bottom. What did the crew think of the carelessness of the skipper?

But worse than gambling with ambergris or money or jewels is carelessness concerning destiny and your immortal soul.

Prepared for Life

Prov. 22:6. 2 Peter 3:18. Mr. Curley was elected mayor of Boston and soon after announced that he would be Democratic candidate for Governor in 1924. A Boston cartoonist, in a jeering way, published the picture of a proud father and adoring mother wheeling a tiny infant and above the baby carriage was the sign, "Candidate for President in 1950." But in America you can never tell which child will ultimately go to the White House.

When Victoria was a little child it seemed certain that, if she grew up, she would be Queen of Britain and Empress of the great Empire. Because they saw what she was to be, they trained her with the greatest care; languages, government, politics, social graces and customs, and, not the least, a reverence for God and his Book. As a consequence, for more than sixty years the Empire and the world were blessed with "Victoria The Good."

We cannot tell what your child will come to be. But it will be a citizen tomorrow. The State, the Nation, the Church await the development. Parents beware. Children take care. Let the nations awake to the pricelessness of childhood.

Church Membership

Acts 2:41. Acts 16:15. An indiscreet minister and a real old-fashioned church trouble! Rare now, but occasionally found. In the midst of the trouble the Church voted by two-thirds majority to exclude a certain man from their organization. He had committed no great wrong, but they did not want him and threw him out. He brought action and sued the Church for damages on the ground that Church membership was an asset in business and that he was a severe loser in being thus turned out. Judge and jury recognized his claim and his name went back on the books.

A business man bought out a general store in a small Missouri town. The day after he took charge a seedy-looking, bewhiskered fellow came into the shop and approaching the manager said, "I am a farmer down the East road, I am a bit short of money just now. I suppose you will give me some credit till harvest time." The merchant had emphasized caution in his plans and very kindly but firmly said, "I know nothing about you at all, I cannot give you credit till I know more." When the old man had gone out a clerk belonging to the town said, "I am afraid you made a mistake. That old man is a hard-shell Baptist. He belongs to that Church out on the Ashcake road." "Then call him back." And when the farmer had returned the seller of goods said, "You can have

what you need. You can have the whole store if you want it with the clerk thrown in."

That man had lived where church membership had a commercial value. It ought to be a tremendous asset everywhere.

Sin or Mistake

Acts 22:16. Prov. 14:9. Britain has had no men more notable than Marlborough and Gladstone. Both made mistakes. And yet how different were their errors. Marlborough, the greatest military genius that England has known, filling his own purse at the expense of the nation that was smothering in a sea of taxation, robbing the country that had given him birth and opportunity and glory. There can be no possible doubt of his genius, but even that cannot cover up his sin. It shines through and dims the lustre of that name even to this day.

The mistakes of Gladstone were different. He was a great lover of peace, and men of today can look on and see where he compromised when he should have been merciless. Making humiliating terms with the Mahdi of Soudan and with South African Boers was just encouraging them to new enterprises of conquest and oppression. He saved rivers of blood in the eighties that there might be oceans of it at the end of the century. Yes, we can place our fingers on certain incidents and say that he made a mistake. But he is still the Grand Old Man, for he followed right as he saw it and his errors were not sins. Would that we could face God with the assurance that we had followed the light as it came to us!

Excess of Pleasure

Luke 12:19. Mark 6:22. About the year 1100 King William II of England visited his estates in Normandy taking his wife and son and daughter with him. The day came for their return and as they were about to embark the young prince came to his father and said, "Father, we young folk want to go with all the other young people on the White Ship. You will not mind, will you?" Now the king was exceedingly anxious for them to be with him, but like so many modern fathers was very desirous for his children to have a good time. So he put down his own desires, and sailed away ahead of the ship with the younger set. In five hours the king had landed in Britain, for the night was calm and the rowers were strong. On the other ship, however, there was no hurry. Casks of wine were opened on the deck and passengers and captain and crew helped themselves as often as they wished. Musical instruments were brought forth, and they danced upon the deck and when weary they drank again while the soft wind behind bore them slowly away from France. At 4 a.m. there came an awful crash. A ledge had reached up to break the ship that sailed with a drunken crew. The captain hurried the prince into a boat and was rowing him safely away when they heard the cries of his sister Mary from the deck. "Go back," said the prince, "I will not desert my sister." They went back, but coming near the ship a score of men and women leaped into the tiny boat, and the only man that was

saved was a common sailor who was found next day clinging to the top of a mast that still remained above water.

Pleasure has a place and we all want our children to have it. But excessive pleasure means ruin in 1923 as it did in 1100 A.D. King William, it is said, never smiled again. There are many sad-faced parents in America.

ObeY Thy God

Acts 5:29. Josh. 24:24. Whatever France and England may say of Russia today, they stand unspeakably indebted to her for what the splendid armies of the Muscovite did to Germany and Austria in 1914 and 1915 and part of 1916. The army of the Grand Duke may not have won great campaigns but they kept the Germans from massing in the west, and there came a time when almost half a million Austrian troops were taken captive by the followers of the Czar. Then out of a clear sky came inefficiency and lack of power. Why? The troops had become indoctrinated with the idea that no commander had a right to give an order without the whole army considering the question. Battalions became debating societies and headquarters of Divisions were forums where bewhiskered orators aired their views, and while they talked, German armies swept forward to conquest. Russia's successes on the field had come because there was some one in command whom all the others obeyed. Oh! Lenine learned the lesson. Things have been so changed that in days of war there is a commander whose orders are unquestioned.

No success can ever come to the Church or Kingdom as long as we question the orders of Almighty God. We often encounter people who know what God's commands are, and talk as though they could do as they liked about heeding. You can. But you are losing the fight. The whole Church of God is halted until the members listen to Him and obey his marching orders.

"Send the Light"

Acts 1:8. I sat in a missionary convention. The speeches were limited to three minutes. A great Christian merchant arose and said: "I stood on the edge of one of the great Chinese provinces. I asked of my guide, 'How many men are there beyond us who have never heard the name of Jesus Christ?' 'Thirty million.' 'But,' he said, 'we must go back. We are already in dangerous territory here. We must go back.' As I stood aside to bow my head and lift my heart in prayer for that great body of men and women without the message of the living Christ I heard the creaking of one of the unspeakable Chinese wagons, and, as I turned, there passed the miserable vehicle drawn by a weather-beaten camel, driven by a weazened coolie and loaded with cans of Standard Oil, while underneath there hung a crate of lamps marked, 'Made in Connecticut, U.S.A.' We could send them lights for their homes, but we had not sent them light for their hearts."—*The Record of Christian Work.*

The Homiletic Year—June

Children's Day REV. LOUIS KEAST Commencement

Children's Day

The value of special days in the Christian calendar will be seen in proportion to the use we make of them. This, at least, must be said in their favor: They enable us to specialize at some particular point in our work, and often we are given an opportunity to emphasize some worthy objective. Children's Day offers the Church a rare chance to bring before the public a need that is too soon forgotten, namely: the training of little children for Christ and Christian service.

Not only will there be a possible chance to emphasize the fact of child training but there are many other subjects tributary to this. The influence of the home, parental privileges and responsibilities will not be foreign to Children's Day. But special days are like any other days which bring results, they will need much planning and preparation.

Let us be careful to get the correct, Christian viewpoint of the child's relation to Christ and the Church. Whatever we may think of the religious status of the child we may be quite sure that it received all the benefits of the Atonement. In the matter of baptism for instance: We do not baptize little children in order to take them into the church, but to give public recognition of the fact that they are already in the church. As Doctor George W. King said some time ago: The normal program is for the child never to be anything but a Christian, and with proper instruction, example and direction, in most cases it would never be anything else than a Christian. But if the infantile Christian life is neglected by parents, pastors or teachers, and the child becomes a backslider, by all means seek to bring that child back to Christ by as early a decision as possible. This is a good program to follow: Accept the children as Christians from birth, training them up in the love and fear of God and in the practices of a godly life.

Mr. Moody once said: "It is a masterpiece of the devil to make us believe that children can not understand religion." Would Christ have made a child the standard of faith if he had not known that it was capable of understanding his words? We should set Christ before the children as the supreme object of their choice, as it is far easier for them to love and trust than for grown-up persons.

"Blessings on the little hands
Whose work is yet undone!
And blessings on the little feet

Whose race is yet unrun!
And blessings on the little brain
That has not learned to plan!
Whate'er the future holds in store,
God bless the 'coming man'."

An Early Choice a Necessity

One is not in Christian work very long before he realizes that it is the children who come to Christ. Doctor Athearn some time ago made a study of 6,194 persons joining the church in one year in forty-three states. They were Methodists, Baptists, Congregationalists, Presbyterians and Disciples. The average age of these church members was fourteen years, four months and twenty-two days. The average age of the Methodist children was eleven years, nine months, four days; for Congregationalists, it was fifteen years, ten months, fourteen days. The children will come to Jesus.

Child Psychology

William James says that by the time an individual is twenty years of age his personal habits are, for the most part, fixed. The stimulus-response bonds are fixed; behavior under the ordinary routine of life has been determined. The miracle of Christ's power is that he does change men, sometimes after they are grown; but such cases are miracles, and are not the rule. The rule is this: The habits of Christian behavior; kindness, truth-telling, service, prayer must be planted in the growing child, if it is to become Christlike.

Some of us have read that striking essay by Doctor Jacks, the famous editor of the *Hibbert Journal*, "The Lost Radiance." One would wonder if he looks often into the faces of little children? Not long ago there was a terrible colliery disaster in a little town in Illinois, and a man who happened to be there the morning following said the only sign of hope that he could see anywhere was in the faces of little children. If one would discover the "Lost Radiance of The Christian Religion" he must look into the faces of little children.

Children teach us to be happy. Carlyle says: "The young spirit wakened out of eternity, knows not what we mean by time; as yet time is not a fast hurrying stream, but a sportful, sunlit ocean. These little ones soon forget their quarrels, the cloud passes and the sun shines again."

It should be said for the children, too, that they have an unique instinct in finding good people and

people that love them, those in whom they may safely confide.

Passing by a neighbor's yard one day I stopped to speak to the lady who was standing with her little boy three years old just inside the fence. While we were talking, the little boy kept pulling on his mother's apron and would scarcely let her speak a minute. Finally the mother said: "Why, Glenwood! what's the matter with you?" The boy replied: "Mother, I wish you would ask that man to come in and play with me!"

When shall we learn the sweet trust of little children? There is a biological tendency in every child. They are like the plant in the window; there is a natural tendency to turn toward the light.

SUGGESTIVE THEMES AND TEXTS

United in Worship: 2 Chron. 20:13; "And all Judah stood before the Lord, with their little ones, their wives, and their children." I. Mark the scene. II. Not the family only, the nation—all Judah. III. The spirit of reverence.

Parental Discipline: Gen. 18:19; "For I know that he will command his children and his household after him, and they shall keep the way of the Lord."

Duties of Children to Parents: Ex. 20:12; "Honor thy father and thy mother."

Our Heavenly Father: Psalm 103:13; "Like a father pitieth his children, so the Lord pitieth them that fear him.

Paternal Patience: Eph. 6:4; "Fathers, provoke not your children to wrath."

"Tell It Out": Joel 1:3; "Tell ye your children of it, and let your children tell their children, and their children another generation."

The Child in the Midst: Mark 9:36; "And he took a child, and set him in the midst of them."

I. The Way to the Kingdom—Become as Little Children.

II. The Children Need the Church.

III. The Church Needs the Children.

The Ministry of Childhood

I. Children Are Responsive.

II. Children Are in Earnest.

III. Children Are Loving.

Other themes: Behold the Child!—The Challenge of childhood. The Discovery of the Child.

Perfect Development: Luke 2:52. "And Jesus increased in wisdom, and stature, and in favor with God and man."

To begin a great work God begins early. From his infancy Moses was befriended with the care of God. God began early in the life of Martin Luther, and of John Wesley. This is the only way to perfect development and the accomplishment of a great task.

I. In stature—Take care of the body; it is the temple of God.

II. In wisdom—Cultivate the mind of Christ.

III. In favor with God and man—Is your heart right?

Christian Training: 2 Tim. 3:15; "From a child thou hast known the holy scriptures."

Daily Food: Prov. 30:8; "Feed me with food convenient for me, lest I be full and deny thee and say: 'Who is the Lord?'"

When Shall We Begin? 2 Tim. 1:5; "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded in thee also."

A Fatal Supposition, or The Lost Christ: Luke 2:44; "But they supposing him to have been in their company, went a day's journey."

Finding Christ: Luke 2:46; "They found him in the temple."

Let the Children Come: Luke 18:16; "Suffer little children to come."

Thy Servant Heareth: 1 Samuel 3:10; "And the Lord came and stood, and called as at other times: Samuel, Samuel! Then Samuel answered: Speak; for thy servant heareth."

I. The Blessings of a Good Environment.

II. A Trained Consciousness—He knew the Lord.

III. Perfect Obedience, for thy servant heareth. ~ Slogan: All the children for Christ—Christ for all the children. Spending Children's Day with Christ means new life for the children and new power for the Church!

Commencement

Commencement time brings us face to face with the problem of education in our schools, colleges and universities. It is a rather happy coincidence that Commencement and Children's Day are contemporary, for one can not think of the child without thinking of its mental and moral development. Lack of growth is pathetic; moral deformity is a tragedy!

While we heartily co-operate in all forms of education we are most concerned with education in the Church and in the Home. It is for us to give direction to the physical and moral energies of youth. There is, therefore, a field of culture in which the Home and the Church are the chief educators—it is the ground plot of the heart.

Let it be known that while the Church specializes in this field that it does not in any way diminish its educational power. The Church is the most powerful and pervasive educational force in the world today. It is only as we come into the realm of religion that we begin to estimate the true value of education.

A leading journal discussing this phase of church work some time ago said: "The superficial idea which rates education as simply the imparting of knowledge and no more, would necessarily give the palm to the public schools. Not merely the diffusion of knowledge, however, but the culture of a wise and discriminating understanding of life must be the object of an adequate education. And it is in regard to that right understanding of life that the Church can truthfully be set above every other agency."

We do not believe it is true that "organized Christianity shows a growing tendency to discourage thinkers and students, and to exalt the claims of less inconvenient Christians who will carry on the business of the churches and dull their minds by restless activity." Not all the brilliant minds are given to secular education

alone; indeed, the world may well give gratitude to the Church for much of the knowledge that it has today. The Church leads in the emancipation of the mind! The freedom of spiritual intellectuality is unlimited. If Christ shall make you free, ye shall be free indeed!

Thinking through from childhood into youth there is no substitute for a Christian Home. It is in the home where we first come to know. Our home influences are not only the most formative, but the most powerful that can possibly enter into our lives. There is a beautiful picture of a Christian home recorded in the reminiscences of the great missionary to the New Hebrides, J. G. Paton, that is well worth reading and remembering:

He says: "Our home consisted of a 'but' and a 'ben' and a mid-room, or chamber, called the closet—this was the sanctuary of that cottage home. Thither daily, and oftentimes a day, we saw our father retire and shut the door; and we children got to understand by a sort of spiritual instinct (for the thing was too sacred to be talked about) that prayer was being poured out there for us, as of old by the high priest within the veil of the Most Holy Place. We occasionally heard the pathetic echo of a trembling voice pleading as if for life, and we learned to slip out and in past the door on tip-toe so as not to disturb the holy colloquy. The outside world might not know, but we knew whence came that happy light as of a new-born smile that always was dawning on my father's face; it was a reflection from the Divine presence in the consciousness of which he lived. Never in temple or cathedral can I hope to feel that the Lord God is more real, more visibly walking and talking with men, than under that humble cottage roof of thatch. Though every thing else in religion were to be swept out of my memory, or blotted from my understanding, my soul would wander back to those early scenes, and shut itself up once again in that sanctuary closet, and, hearing still the echo of those cries to God, would hurl back all doubt with the victorious appeal, 'He walked with God; why may not I?'"

Whatever we may say concerning the efficiency of every other organization nothing will take the place of an humble home like the one described above. Sunday School teacher, or any other teacher, is a poor substitute for a Christian parent. The starting point of the Christian life should be in the Christian home. Someone has said that, "Love is the only atmosphere in which the spirits of little children can grow."

"The mind has a thousand eyes,

And the heart but one;

Yet the light of the whole life dies

When love is done."

A special worker in the training of youth said the other day: "The Church that knows how to teach the young has the future in its hands. It is, therefore, important that the teaching of the Church should be sound, plain, faithful to the truth, and in harmony with the real needs of the rising generation. I would say, first let us preach to the young a *living*, a *saving* Christ. Let our testimony to Christ be complete. Let us proclaim the Christ of the Bible. To modernize the preach-

ing of the gospel is not to suppress this preaching. The best way of modernizing the preaching of the gospel is to live the gospel.

"I am thinking now especially of students, the intellectual young men and women. They have the same needs as others. They need as well as the less educated, the full salvation which is in Christ Jesus. It is true to say that we must go to the students with the deepest sympathy with their studies; we must go to them as men who have a deep passion for truth in all lines of thought. If we can go to them with science similar to theirs so much the better. But, at the same time, we must go to them with a strong belief, not only in the existence of scientific truth, but also in the existence of spiritual truth. We must be fair to students as well as to all the young people under our care, by giving them light and not shadow, certitudes and not suppositions, certitudes which arise from real deep spiritual experience. This is a true scientific method."—*Rev. W. H. Guilton.*

SUGGESTIVE THEMES AND TEXTS

Turning Thought Into Action: Psalm 119:59; "I thought on my ways, and turned my feet unto thy testimonies."

Lessons of Affliction; Psalm 90:15; "Make us glad according to the days wherein thou hast afflicted us."

Meditation and Education; Psalm 63:6; "When I remember thee upon my bed, and meditate on thee in the night watches."

Searching for God: Job 23:3; "Oh! that I knew where I might find him!"

From Darkness to Light; Isa. 60:2-3; "The Lord shall rise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

Keeping up-to-Date: Isa. 28:20; "The bed is shorter than the man can stretch himself on it."

Perfect Adjustments: 2 Sam. 6:3; "And they set the ark of God upon a new cart."

The Matchless Speaker: John 7:46; "Never man spake like this man!"

What Is Worth While? Matt. 6:33; "Seek ye first the kingdom of God."

Truth and Error: Matt. 22:29; "Ye do err, not knowing the scriptures, nor the power of God."

An Effective Ministry: Acts 14:1; "They went both together (Paul and Barnabas) into the synagogue of the Jews, and so spake that a great multitude of the Jews and also of the Greeks believed."

Dissolving our Doubts: John 7:17; "If any man willeth do his will he shall know of the teaching, whether it is of God, or whether I speak from myself."

Wisdom and Foolishness: 1 Cor. 1:21; "For that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

Physical and Spiritual Vision: 2 Cor. 4:18; "While we look not at the things that are seen, but at the things that are not seen: for the things that are seen are temporal; but the things that are not seen are eternal."

Object Lesson in Christian Living: 2 Cor. 3:2

"Ye are our epistles written in our hearts; known and read of all men."

All-Round Education: Col. 2:10; "Ye are complete in him, who is the head of all principality and power."

Self-Education: 1 Tim. 4:14; "Neglect not the gift that is in thee."

Students of the Word: 2 Tim. 2:15; "Study to show thyself approved unto God, a workman that needed not to be ashamed, rightly dividing the word of truth."

The Service of Sacrifice: Heb. 13:16; "But do do good and to communicate forget not: for with such sacrifices God is well pleased."

Outlines

The Great Teacher. Matt. 7:29. "For he taught them as one having authority, and not as the scribes."

- I. The Authority of Wisdom.
- II. The Authority of Character.
- III. The Authority of Divine Power.

Education by Handicap: 2 Cor. 12:7. "There was given to me a thorn in the flesh."

- I. The Handicap of Environment.
- II. The Handicap of the Flesh.
- III. The Handicap of Sin ("Lest I should be exalted above measure.")

An Ever-Present Teacher. John 11:28. "The teacher is here and calleth for thee."

- I. Contrast the Teaching of The Scribes.
- II. The Teacher and Life.
- III. Secret of Great Teaching.
- IV. Jesus Came to Reveal God—To Bring Life.

The Heritage of Youth. Ps. 16:6. "I have a goodly heritage."

- I. The Heritage of Strength.
- II. The Heritage of Vision and Aspiration.
- III. The Heritage of Religious Ancestry.

The Teacher's Message. Judges 3:20. "I have a message from God unto thee."

- I. The Message.
- II. A Message from God.
- III. A Message From God to You.

Fordsome Felicity

(Continued from page 1078)

speaking settlers whose ideals, morals, and mode of living were as foreign to this God-fearing family as was their language. My friend ministered to the sorrowing relatives in their home and conducted the funeral. After the burial service the father requested that Church services might be started in that community which had been without the Gospel message for some time. An opportunity was given my friend to be of considerable help to that family and community because he was a motorized minister. It is doubtful if such a service could have been rendered by member of the Walker family of preachers. Indeed, one finds it difficult not to believe that such choice servants of God like McCheyne or Uncle John Vassar would have been glad of the opportunity of Fordsome Felicity in their ministry of service.

If any ministerial member of the footman's brigade is snared into the reading of this article, let him not dismiss it as the churlish snarl of a censorious brother. The writer heartily assents to the claims made by the footman pastor. What the writer is concerned about is the fruitfulness of those many ministers whose good sense makes possible the shepherding of their flocks by means of a flivver. Are they to be left to the prey of despair because others prefer to walk? Are they to be abandoned to the depressing conviction that the Gospel itself derives its motive power from the wind on the heath? To these the writer longs to bring the encouraging words that Isaiah brought to his pedestrian compatriots when he wrote, "They shall mount up with wings as eagles, they shall run and not be weary . . ." Fellow-ministers of the Flivver, members of the motor majority, there is possible a sweet and fruitful and abundant service in pastoral evangelism on wheels. There are rich acquisitions in store for the motorized pastors who work their levers as diligently as their less fortunate brethren move their legs. There are Fordsome felicities lurking in lumber camps and quiet lanes and at kitchen doors and on shady porches where the petrolled preacher breaks the bread of life and comforts the sorrowing, and heartens the despairing, while the Fordless pedestrian trails behind.

Perhaps our brethren whose capacity is limited by their footgear must give account for a lesser insight than ours. But let us beware of making our own alleged advantage an excuse for joy-riding and pleasure. Let us remember that the first flaming, flashing sweep of Christianity over the world was not achieved in motor cars, but by impassioned and untiring evangelism on foot. Therefore, let this added means of locomotion be an instrument of service transcending the zeal of the pedestrian both ancient and modern. It is even possible for a devoted minister of Christ to tithe shoe leather and to leave undone the weightier matters of the law; mercy and sympathy and patience and humility.

If I may vary the parody of an intensely human passage from one of Paul's letters, I will conclude this article as follows:

"Now concerning automobiles, I have no commandment of the Lord; yet I give my judgment as one that hath obtained mercy of the Lord to be faithful. I suppose, therefore, that this is good for the present necessity. Art thou bound unto a Ford? Seek not to be loosed. Art thou loosed from being a footman? Join the motor brigade. And if thou marry, thou hast not sinned; marry a Ford. Nevertheless, thou shalt have trouble on the road, but I would not spare you. It is worth it."

The minister who takes care of the people who come will not have to exert himself to attract the people who do not come.

Shall we make a new rule of life from tonight: always to be a little kinder than is necessary?

—James M. Barrie.

Great Texts and Their Treatment

The Secret of Contentment

Phil. 4:11. "I have learned, in whatsoever state I am, therewith to be content."

I. We can put full faith and confidence in Paul's word since he is here speaking from a very wide and varied experience. We are to observe that Paul *learned* this noble characteristic. He was not inherently so from early life; it came through the practice of a new found principle. Contentment was not a gift; it was the direct result of his training in the school of life.

II. His contentment was not the fruit of a single day. It did not come suddenly, in a moment. The great apostle became a learned man through severe hardships. The word "Commencement" is rightly used in regards to graduating from our schools and colleges, for it is then that we really begin to learn in the school of life.

III. This text not only expresses the process, but the result. Contentment is the result. Paul had learned the secret of divine power for he says: "I can do all things through Christ which strengtheneth me." v. 13. Paul's contentment is not after the manner of the self-satisfied; but he is content with his present state as a preparation to something better. He is content with winter because he knows that, "If winter comes Spring is not far behind."

IV. The secret of true contentment is in Christ. Sorrowful yet always rejoicing: as poor, yet making many rich; as having nothing, and yet possessing all things.

The Unseen Presence

John 1:26. "There standeth one among you, whom ye know not."

I. This is the word of John the Baptist—A word from the *wilderness*. Jordan's banks were thronged with people seeking repentance or, more particularly, the baptism of repentance. There was great expectancy that Israel's Redeemer would soon come. "John, who art thou?" "I am not Jesus," says John. "I am a voice," he says.

II. "There standeth one among you whom ye know not." We are still accustomed to look for a distant Christ, in spite of the fact of his promise: "Lo, I am with you alway." No one apparently looks for treasures at home. We say again, "Can any good thing come out of Nazareth?"

III. The great forces of the world are invisible forces. The forces of vegetation are root-forces. Electricity is an invisible force. Most of God's agents are in the "secret service"—like God himself they are invisible. The power of his presence is still with us, and it is always supplemented by the power of the Holy Spirit!

The Challenge of Christ

Matt. 20:22. "Are ye able to drink of the cup that I shall drink of?"

I. The cup was bitter with persecution, sorrow and suffering. It was full! Christ must have been thrilled as they said: "We are able."

II. The question is being asked today. Saint John drank it. Paul would enter into the fellowship of his suffering.

III. The hard straight way is the only way to complete victory. Would you be great in the kingdom of God? Are ye able? Shall we answer with the saints and martyrs: We are able!

Christ and the Children

Matt. 19:13. "Then were there brought unto him little children, that he should put his hands on them, and pray."

I. A beautiful scene. Jesus had been blessing the blind and lame and now he was about to bring his benediction to little children. The disciples rebuked them.

II. Disciples mistaken:

1. As to the dignity of Christ.
2. As to the extent of his mission.
3. The best of men may be obstacles in the way of others.

III. But Jesus said: "Forbid them not." This should encourage us in bringing our children to Christ. Jesus stands waiting to bless the children now. Can it be that any one would keep the children away from Christ? Suffer them to come, and forbid them not.

The Significance of Small Things

It has been said that Christ's three favorite words were "the least"—"the last"—"the lost."

Matt. 25:40. "Inasmuch as ye have done it unto one of the *least* of these my brethren, ye have done it unto me."

Luke 9:47-48. "And Jesus took the child and set him by—he that is *least* among you all, the same shall be great."

Matt. 19:30. "But many that are first shall be *last*."

Luke 19:10. "For the Son of man is come to seek and to save that which was *lost*."

Nothing was too small to escape the attention of Jesus. A grain of mustard seed—a sparrow—a little child!

The *least* were the children.

The *last* were the humble.

The *lost* were the outcast and those without hope in the world.

What Is Man?

Matt. 9:9. "And as Jesus passed forth from thence, he saw a man, named Matthew."

I. The Psalmist asks the question: What is man?

1. The physical man.
2. The psychical—the intellectual man.
3. The spiritual man.

II. Who was Matthew?

1. What the world saw—A publican and tax-gatherer.
2. What his friends saw—A rich man.
3. What he saw himself—A servant of the Roman Governor.
4. What Jesus saw—An infinite possibility for the kingdom of God!

III. Jesus is still saying: "Follow me." What will your answer be?

The Call to the Christian Ministry

(A Commencement Sermon)

Acts 9:6. "And he (Paul) trembling and astonished said: 'Lord, what wilt thou have me to do?'"

I. One must determine the will of God for his own life. Doing the *will of God*, is said to be more important than doing the work of God.

II. What are your abilities and qualifications?

III. What are our present needs?

1. In the local church.
2. In the ministry.
3. In the Mission field.

IV. Be like Paul. Make a complete surrender to Jesus Christ and say, "Lord, what wilt thou have me to do?"

Milton and His Bible

Rummaging in an old Devonshire attic while home on furlough recently, an English officer came upon a Latin Bible dated 1581 and bearing on the title page the signature of John Milton! The famous poet had written on the blank leaf a prayer in these words:

"O Blessed Lord God, who hast commanded that we should not adde to Thy Word, nor yet take from it, grant, I beseech Thee, that I may neither think Thy certaine true Scriptures to be doubtful, nor the uncertaine to be Canonically, but possess me with awfull and reverent thoughts . . . that I adoring the fullness thereof, may avoid all hastie, supine, forced and uncharitable expositions, and fetch my little light and candle of knowledge from that first shine and prime rayes of Thee, the onely Light my Lord and Saviour, Jesus Christ. Amen."

In this modern day no exposition is necessary to apply the lesson. What a lesson this conveys to theologians and expositors everywhere! True reverence for God's Word is the secret and solemn way to a faithful interpretation of Jesus Christ.

Showers of Blessing

(A Summer Sermon)

Ezek. 34:26. "I will cause the shower to come down in his season: there shall be showers of blessing."

I. The blessings of the season—summer.

II. Only God can say—"I will give them showers."

III. God's blessings are like showers—beautiful and abundant.

IV. What the showers are to the thirsty land his grace is to you. "Plenteous grace with Thee is found."

"There shall be showers of blessing,
This is the promise of love;
There shall be seasons refreshing,
Sent from the Saviour above."

"There shall be showers of blessing:
Oh! that today they might fall,
Now as to God we're confessing,
Now as on Jesus we call."

The Music and Melody of a Christian Life

Psalm 138:5. "They shall sing of the ways of the Lord, for great is the glory of the Lord."

These words are spoken of Kings. Verse 4. "All the kings of the earth shall praise thee, O Lord." Kings are not accustomed to sing. David was an exception. The text speaks of a time when *all* kings shall sing.

What is true of kings is true of all those who walk in the ways of the Lord. God's people are a singing folk. The Church is the birthplace of song. Some sing to the Lord with the voice, some with both heart and voice, some with heart alone. The true song is the song of the heart.

We shall never be quite able to estimate the power of music and song. It is a tragedy to turn a sweet beautiful voice into the service of sin. All should be used for the glory of God.

I. The people of the Lord sing in praise and gratitude to God. They sing because great is the glory of God.

II. The singing of the saints in the ways of the Lord is expressive of an unburdened heart. Music and song are the outcome of a cheerful heart. Somewhere they met the Great Burden-Bearer and the constant peace of God makes melody in their hearts.

III. The singing of the saints in the ways of the Lord is the outburst of lively joy. It is the joyous soul that mounts upon the wings of song. He is "glad in the Lord."

IV. The singing of God's Pilgrim People is a declaration of confidence and hope. It is a triumph song and carries the note of victory. A saved soul can scarcely refrain from singing.

V. The earthly song of the people of God is an anticipation of the song of heaven. "And suddenly there was a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."—Rev. J. W. Keyworth.

Light Bearers

(Commencement Sermon)

John 1:4. "In him was life; and the life was the light of men."

I. John is a master of expression. Note: "The Word was made flesh—In Him was life! That Life was the light of the world—of men."

II. In Jesus we find the light of learning. Never

man spake like this man. It was said of a friend who had recently passed away, "Wherever she went she left a trace of light."

III. It was Jesus who revealed God. Paul said: We have seen the light and the knowledge of the glory of God in the face of Jesus Christ.

IV. There is life in the light of Jesus Christ. Children looked into his face and smiled. Sinners rejoiced in sins forgiven. Sorrow was turned into joy. The deepest sorrow was caused when Jesus left them and went away.

V. "Now are ye the light of the world." Am I a light bearer? Paul said: "Walk as children of the light."

Burden Bearing

Galatians 6:2-5. "Bear ye one another's burden. . . . For every man shall bear his own burden."

I. There are individual burdens—Paul's was a thorn in the flesh. Physical disability is both a handicap and a burden. No one can bear that burden for us. It may be easily seen that there are burdens which can not be transferred. In the progress of every pilgrim toward the heavenly city there is a burden that must be borne.

II. Then, there is the burden of sorrow. We may sympathize but we can never take the whole burden. Disappointment is often a burden.

III. There are burdens which we may share. Dr. J. Studdert-Kennedy said some time ago: "We are living with a crushing burden on our backs, a burden of bereavement, of disease, of poverty, of crime, and injustice. We are looking wildly this way and that, anxious to do something, and yet nothing gets done. Some men are saying that they do not see the way out. But we who see the light of the world shining in the face of Jesus, we can see the way—the only way out!" Jesus is the great Burden-Bearer.

The Final Victory

(For a Funeral Service)

1 Cor. 15:55. "O grave, where is thy victory?"

I. Our last battle—the grave is our final battleground.

II. Here we meet our last enemy. Victory on the verge of defeat!

III. Where is our victory?

1. Not in science.

2. Not in our friends—they have done all they can do.

3. Not in ourselves—though we struggle hard.

IV. Thanks be to God, who giveth us the victory through our Lord Jesus Christ. This is the only way to final victory.

No Fear of Death

"Oh! who will deliver us from this fear of death? What shall I do? Where shall I fly from it? Should I fight against it by thinking, or by not thinking of it? A wise man advised me some time since, 'Be still and go on.' Perhaps that is best, to look upon it as my cross; when it comes let it humble me, and quicken all my good resolutions, especially that of praying without ceasing; and at other times, to take no thought about it, but to

quietly to go on in the work of the Lord."—*Wesley's Journal*.

"Some people who were gathered together were discussing the question of Death, when an old lady present remarked: 'I am not looking for the undertaker, but for the Uptaker.'—*L. G. James*.

Sermons—Our Summer Series

The Great Highway. Isa. 35:8. "And a highway shall be there, and a way, and it shall be called the way of holiness."

The Mountains of Gold. Ps. 36:5, 6. "Thy mercy O Lord, is as the heavens; and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains."

The Fruitful Valleys. Isa. 41:18. "I will open rivers in high places, and fountains in the midst of the valleys."

Flower of the Garden. Jer. 31:12. "Their soul shall be a watered garden."

The Fields, Near and Far. John 4:35. "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look unto the fields, for they are white already to harvest."

The Sea. Matt. 17:27. "Go thou to the sea and cast an hook."

Fruitfulness, A Test of Discipleship

John 15:8. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

I. Summer time leads us to think of the fruits of the field. Fruit is the finished product of the tree. The kind of fruit is after the manner of the tree. Therefore, Jesus says: By their fruits ye shall know them.

II. Let us consider the curse of unfruitfulness. Read Mark 11:12-14. "The fig tree was blasted not because it was baneful, but because it was barren!" This story of the blighted tree stands as a warning forever. Christ will not suffer an idle, useless life! Jesus was hungry for fruit and when he came he found none. With this tree there was lots of show, but no fruit! Jesus is the judge as to the fruitfulness of our lives.

"He who wastes life's spring and life's summer cannot have anything in life's autumn: and as for the impending winter, no power to avert it; and, once come, it will never melt and brighten into another probationary spring." The judgment of Jesus is final.

III. The aim of our existence then is to bear fruit—so shall ye be my disciples. What is fruit? Fruit to many may mean the outward forms of Christian service. It does mean that; but it means a great deal more. Fruit is the product of that life which is lived in union with our Lord. Its moral quality means more than a mass of good deeds. The chief fruit is the fruit of love: By this shall all men know that ye are my disciples, if ye have love one to another.

Let Us Pray for Each Other

William Law, in his "Serious Call to a Devout Life" has a beautiful passage concerning this in which he says:

"There is nothing that makes us like a man so much as praying for him. When you can do this sincerely for any man, you have fitted your soul for everything that is kindly and civil towards him. This will fill your heart with generosity and

kindness better than what is called good breeding. Pray for others, and you will find all little ill-natured passions die away, your heart grow great and generous, delighting in the happiness of others as once you delighted in your own."

Sermons

Parentage and Childhood

REV. SHERWOOD L. GRIGSBY, D.D.,

Text: "When my children were about me." Job 29:5.

Job had known better, happier days. In the context he refers to his former prosperity, to the blessings of God vouchsafed to him, to the respect which others showed him, and to his own readiness to respond to the needs of those who appealed to him for aid. But now circumstances are changed. Adversity has come upon him, and so far as honor and prosperity once enjoyed are concerned, these are only a memory.

Among the memories of the bygone days, in the context he mentions also the memory of the time when his children were about him. There were ten of them. Oh! how he misses them now that they are gone!

What is home without children? The extreme selfishness of the worldling may argue otherwise and prefer a childless home; but how unlike the inspired ideal as expressed in the words: "Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants round about thy table;" and, again, "Lo, children are a heritage of the Lord."

Parents can understand and are touched by the words, "When my children were about me," as spoken by Job, who had been bereft of his children, as they recall their own experience; as they think of children who have died, or who have grown up and have left the home. Gone! How they recall the happy days when their children were about them!

It may be that some of you have not yet had to give up any of your children. Nevertheless these words, "When my children were about me," are not without interest to you. The thought that ere long they will be gone, whether claimed by death, or off for themselves, faces you.

These words of Job uttered so many generations ago, may stir us today as we reflect upon them and try to call to mind some of the joys and the responsibilities consequent upon parentage and childhood.

I. To picture the ideal, the happy home, one would never think of selecting a childless home. Nor would we think of selecting any other period in the history of such home than that referred to by Job when he uttered the words recalling happy memories. It was not a childless home that was the goal of the family relation, which is incomplete where parentage and childhood are wanting. The institution of marriage between one man and one woman was never intended to contribute merely to the happiness of husband and wife alone; but rather that there should be provided homes in

which children might be born and reared. To this beneficent end every circumstance connected with parentage and childhood was ordained.

It is easy to account for the happiness experienced in parentage. It is deeply imbedded in one's nature; not a habit, not cultivated, but instinctive and irresistible. It finds its expression in the one word, love—"parental love." And this is quickened, accentuated, when parental love finds sweet response in the heart of the child, which soon begins to manifest itself in filial love. "I love these little ones," says Charles Dickens, "and it is not a slight thing when they, who are so fresh from God, love us."

The happy parent is unselfish in his interest in the welfare of the child! What sacrifice is it not the pleasure of parents to make for the sake of the children! With what pride do they watch their development, mental, moral and physical! What bright anticipations! What joy of companionship! Looked at from the selfish and interested point of view of the worldling, the care of children may appear drudgery, travail of soul; but not so is it with the worthy Christian parent.

II. The opportunity afforded parents while their children are about them in the home. The parent now has his best, if not his only, opportunity of establishing himself in the affections of his child. The age of adolescence is by and by to be entered upon. Such is the change that now takes place that the child-heart seems to close. What if the heart of the child be closed and the parent be left out? He has lost his opportunity. May not this fact account for many of the sad experiences of parents, and of children as well, in neglected homes?

What an opportunity has the parent of molding the character, and so of shaping the destiny of his children! They are with us in our homes while they are young and most easily impressed. We take them first hand. What is to be their character, their destiny? Is it not largely with us to say? Some one has well said, "Children are travelers newly arrived in a strange country; we should therefore make conscience not to mislead them."

Are children to be impressed with the joys and advantages of a holy and pious life? It is in their childhood that the parent has the best opportunity of so impressing them. There is no influence like that of a parent in determining the attitude of children to morals and religion. The atmosphere in the Christian home accounts for the spiritual health and vigor of men and women whose lives have counted for most in every generation; and if the generations yet future are

to be God-fearing, it will largely be due to the same influence. There are exceptions, but this is the rule. The covenant is between God and Christian parents, to be a God unto them and to their seed after them.

These reflections are not for parents only. They may be ever so mindful of the best interests of their children, taking advantage of every opportunity of influencing them aright, and yet fail. Something depends upon the child. The child has his obligations. He is at least to be dutiful. "Children, obey your parents in the Lord," is the divine injunction. Says the apostle, "Honor thy father and mother, which is the first commandment with promise, that it may be well with thee, and thou mayest live long on the earth."

III. When our children are about us is not only a time of pleasure and of opportunity, but also a time of great responsibility. The parent is responsible for the care and protection of the child; this the parent ordinarily assumes. The parent is responsible for the physical and mental development of the child; this is not usually neglected. The parent is responsible for the spiritual training of the child, this is too often overlooked, or neglected, and yet it, above everything else, should be provided for.

It is the parents' task to restrain their children when going wrong. Here Eli failed. Wholesome discipline is to be exercised in the home; it makes for good citizenship. Perhaps if there were more of it in the home, there would not be the necessity of so much of it by the courts. It is theirs to teach their children to know and to fear the Lord. It is theirs to urge upon the children to come to the Lord Jesus Christ and follow him as Lord and Master. How explicit the Scriptures relative to the parent's duty to instruct, and to train religiously, his children! "And these words

which I command thee this day, shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up." Again, "Train up a child in the way he should go; and when he is old he will not depart from it." Paul writes, "Ye fathers, provoke not your children to wrath, but bring them up in the fear and admonition of the Lord."

A Christian mother once said, "When my children were young I thought the very best thing I could do for them was to give them myself. So I spared no pains to talk with them, to read to them, to be a loving companion and friend to my children. I had to neglect my home often. I had no time to indulge myself in many things which I would have liked to do. I was so busy adorning their minds, and cultivating their hearts' best affections that I could not adorn their bodies in fine clothes, though I kept them neat and comfortable at all times. I have my reward now. My sons are ministers of the Gospel, my grown-up daughter is a Christian woman. I have plenty of time now to sit down and rest, plenty of time to keep my house in order, plenty of time to indulge myself, besides going about my Master's business wherever he has need of me. I have a thousand beautiful memories of their childhood to comfort me. Now that they have gone out into the world I have the sweet consciousness of having done all I could to make them ready for whatever work God calls them to do."

Remember that the great end to be attained for your children is not that they may become rich, nor that they become leaders in society; but that they may be saved, and that they may be trained for usefulness. Much depends upon you.

"Like A Tree"

REV. T. DeCOURCY RAYNER

Text: "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Psa. 1:3.

A writer has well said: "All men shun misery and aim to be happy, but few understand that misery springs from sin, and that happiness can only be enjoyed in the favor of God."

Yes! truly we all are seeking happiness, we all are endeavoring to shun misery, but we have not all learned this great lesson of life, that they who would find true happiness must give up sin and yield themselves to God. This is the great message of this Psalm, which, short though it is, nevertheless finds space sufficient to present to us two pictures:

The First: That of the happiness and prosperity of the godly man, illustrated by his likeness to a fruitful and flourishing tree.

The Second: That of the misery and ruin of the wicked man, as witnessed in the likeness to the driven chaff.

The psalm may well be called "The Christian's Guide," for it warns him of the dangerous and treacherous places, and points out the pathway to true blessedness.

How we need to learn that the good man is the happy man, the godly Christ-like man the blessed man, and further that a wonderful wealth of happiness, blessedness and prosperity awaits us if we will but open our hearts and lives to the Redeemer.

In his description of a righteous man, the psalmist uses a striking similitude, he likens the believer to a fruitful tree, and I desire that we may discover how accurate the likeness is, and aim to develop the likeness in our own lives, so that of each it may truly be said, "He shall be like a tree."

I. **In His Position.** "A tree planted." This is not a wild tree growing by itself without careful attention, but a tree planted. Chosen for cultivation.

So the believer is "like a tree" in that he has

been chosen by the Great Gardener, carefully planted—cultivated—tended.

"By the rivers." An allusion to "the custom of irrigation in the Eastern countries, where streams are conducted from a canal or river to different parts of the ground and turned on or off at pleasure; the person having no more to do than by his foot turning a sod from the side of one stream, to cause it to share its waters with the other parts to which he wishes to direct its course." (Dr. Adam Clarke.)

So for the believer there are the rivers of Grace—Love—Life—Pardon—Promise—Fellowship, etc.

The tree stays where it has been planted, so the Christian must ever keep close to the means of grace; they are necessary for his life.

Beloved! are you "like a tree" in this respect—chosen and kept?

II. In His Life. The real life of a tree is inward, not outward; and the healthfulness and strength of its life are revealed by its dimensions. These are depth, height, and breadth. Depth—down with the roots into fertile soil. Height—upward with its trunk. Breadth—outward with its branches. The deeper its real life is the higher will be its upward life and the broader will be its outward life, bringing blessing and service to others.

The roots extend down through the soil, reaching out to the river, the source of life. So the Christian's life must be:

"Rooted and built up in Him." (Christ Jesus.) Col. 2:6-7.

"Rooted and grounded in love." Eph. 3:17.

How deep is your life rooting down, reaching out to God and to the means of grace?

How high is it climbing upward toward the Christ-likeness?

How far is it extending outward in its usefulness? Is your life "like a tree" in this—Rooted in God—Reaching upward—Pointing heavenward, and Blossoming out in loving service?

III. In His Character. "His leaf also shall not wither." As the foliage, beautiful and luxuriant, is the outward manifestation of the tree life, so the character is the outward manifestation of the Christian's inward life.

This tree is an evergreen, its leaves never wither, neither does its beauty fade. Neither will the character of the true Christian fade nor wither, but ever remain beautiful, fresh and attractive.

As Spurgeon writes: "The Lord's trees are all evergreens. No winter's cold can destroy their verdure; and yet, unlike evergreens in our country, they are all fruit bearers."

Is your character like an ever-verdant tree, so beautiful that it will attract others to it?

IV. In His Usefulness. "That bringeth forth his fruit in his season." This tree is not only beautiful but useful, it bears fruit regularly. So the Christian's life must be useful as well as beautiful.

Jesus declared that all lives—evil as well as good—produce fruit of a sort (study Matt. 7:15-20) however it is only the child of God who is able to produce fruit that is at once seasonable and good.

Fruit-bearing not only results from discipleship,

but discipleship is also dependent on fruit-bearing. Compare the Master's words in John 15:5 and 8. The Christian bears fruit when he wins others for Christ. How many have you won?

He must also bring forth the "Fruit of the Spirit." Gal. 5:22-23.

Commenting on this portion of our text, Adam Clarke writes: "In such a case expectation is never disappointed. Fruit is expected; fruit is borne; and it comes in the time in which it should come. A godly education under the influences of the Divine Spirit, which can never be withheld where they are earnestly sought, is sure to produce the fruits of righteousness; and he who reads, prays, and meditates, will ever see the work which God has given him to do; the power by which he is to perform it; and the times, places, and opportunities for doing those things, by which God can obtain most glory, his own soul most good, and his neighbor most edification."

Beloved! Is your life tree-like in its capacity for fruit-bearing?

V. In His Happiness. "Whatsoever he doeth shall prosper." This tree is not only beautiful and useful but it is perennially healthy, enjoying abounding prosperity.

So the godly man enjoys unbroken prosperity of the truest kind; his is a developing life—a more abundant life—a life ever-growing, expanding, climbing—ever blessing and ever being blessed.

Spurgeon points out: "Instead of 'whatsoever it doeth shall prosper,' the rendering might be 'Whatsoever it produceth shall come to maturity.' This makes the figure entire, and is sanctioned by some MSS and ancient versions."

Joseph Parker writes: "Notice the word 'prosper,' that word is used in no mean or narrow sense, but refers to a prosperity that is real, ultimate and unchangeable. If we say that the good man does not always prosper, we may say the same thing in effect about God himself. The good man prospers as God prospers. . . Some adversities are temporary; they may indeed be part of a process; as truly as God prospers will the good man prosper. As to the promise 'whatsoever he doeth shall prosper,' we come upon unwritten but inevitable assumptions and conditions. The character is the guarantee of the action. . . We are therefore first of all to fix our attention upon the quality of the character described (i.e. the godly man) and then we are to read 'whatsoever he doeth shall prosper,' such a man cannot do anything wilfully wrong. . . such a man is all but identical with God in thought and purpose and love, and therefore his personal prosperity is as secured as is the prosperity of every divine principle and purpose."

Adam Clarke writes: "It is always healthy; it is extending its roots, increasing its woody fibres, circulating its nutritive juices, putting forth fruit buds, blossoms, leaves or fruit; and all these operations go on, in a healthy tree, in their proper seasons. So the godly man: he is either taking

deeper root, growing stronger in the grace he has already received, increasing in heavenly desires, and under the continual influence of the Divine Spirit, forming those purposes from which much

fruit to the glory and praise of God shall be produced."

Do we realize it is only by the blessing of God that we are enabled to become "like a tree?"

Early Years of Jesus

JUNIUS B. REMENSNYDER, D.D., LL.D.

"And the child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon him." Luke 2:40.

In no age, perhaps, has childhood been so studied as in the present. We know the power of knowledge, and our quest for truth is the keenest. And when we seek to discover the factors that have produced a personality who stands out among his fellows, and who exerts a molding influence upon the destinies of the world, biographers seek in the records of his youth some possible explanation of the prodigy.

It is natural, therefore, that a supreme curiosity should exist as to the childhood and youth of the most extraordinary Being whose feet have trodden our earth. But it is a remarkable fact that we know scarcely anything of this fascinating period. We have but the one incident recorded by Luke, and it is so rarely interesting as but to increase our desire to know more.

As the disciples, after the amazing miracles of the Resurrection and Ascension, were assured that Jesus was truly God, and as his mother Mary was taken by John to his home, and as we are told that she "kept all these sayings in her heart," she would naturally unfold them to her entranced listeners. And would we not have the right to expect, then, that they would become the burning theme of believers, and that, along with his Gospel, they would transmit them for the wondering admiration of all Christians?

But nothing of the kind has occurred. Of this youth, which would have been of such surpassing interest, there is no record. There was, indeed, in primitive times a professed account of this youthful period, and of the miracles he wrought, and of the wonder the marvelous boy excited, but it was easily proven a forgery. We have not even a portrait of him, so that we can not tell how he looked. The church historian, Eusebius, relates that there was a statue of him at Edessa (which he himself saw) said to have been erected by the woman healed of the issue of blood, Matt. 9:20, but even this is doubtful. There are also drawings of him made on the walls of the catacombs by the early Christians, who, no doubt, had a tradition of his appearance; but these seem rather to idealize him as the Good Shepherd. Recently, in excavations being made at Antioch, there has been unearthed a bronze chalice, dating from 51 A.D., on which there is an exquisitely carved figure of Christ, which archeologists believe was made by an artist who had possibly seen the Lord. Those who have seen it declare it to be of ethereal sweetness and beauty.

But, at present, we have only the one *assured* incident of the early life of Jesus, where we see him displaying an interest in religion, and a wisdom in the Scriptures, and a beaming consciousness of his mission and relations to the Father, which show how exceptional a youth his must have been. He was now twelve years old, when according to Jewish law, a boy's youth ended, and he was made "a son of the law" by a temple ceremony corresponding to the modern rite of confirmation in the Christian church.

We find him in the temple, reasoning with reverent and learned Rabbis, among whom may have been Gamaliel and Joseph of Arimathea, "astonishing them by his understanding and answers." Subsequently the sacred history records that he returned to Nazareth and was "subject" to his parents and "increased in wisdom and stature and in favor with God and man,"—a perfect example of virtue and filial obedience in a model religious home.

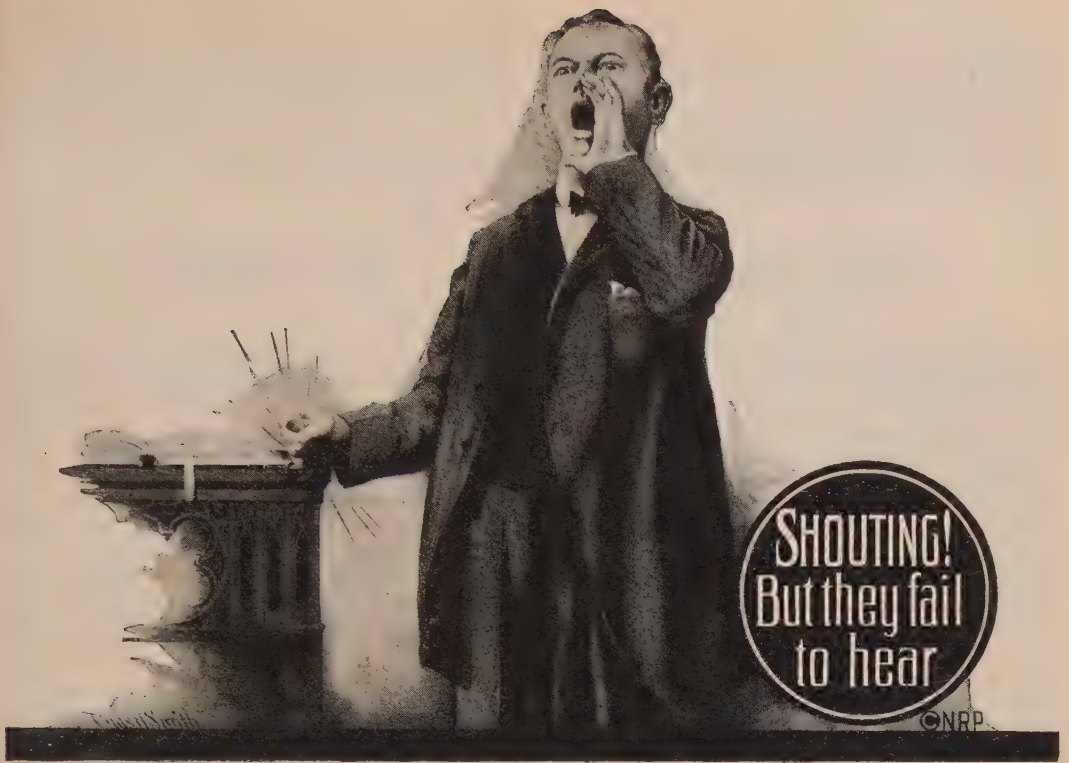
Of late, a brilliant writer has sought to penetrate the mystery of these early years of Jesus with the wand of imagination. He has written a book entitled, "The Boyhood of Jesus." In it he depicts Jesus, laboring in his reputed father's craft, a carpenter, also at play as a simple boy with his fellows, wandering with an intimate comrade over the hills and waters of Galilee, and at times doing extraordinary things that amazed his youthful companions. The story is told with rare delicacy and reverence, and follows his entire life, even to the Cross.

Always, however, it will be a question whether it is not a dangerous boldness for merely human genius to attempt an imaginary picture of Divinity.

The problem confronts us. Why is this period of the human life of Jesus, so unrivalled in interest, and so replete with instruction, hidden from us? For, that it would be otherwise, had it not been the Divine intent, is evident.

First, it was *necessary to the full humanity of Jesus* that he should have a quiet, natural boyhood. A wondrous or miraculous one would have prevented this, and interfered with his mission, and anticipated the "fullness of the time."

Again, it was, perhaps, to *imbue mankind with humility and reverence*. Human nature at once, after the creation, displayed pride and arrogance. "Go to," said the race, "let us build us a city and a tower, whose top shall reach unto heaven." Even the Greek legend chained Prometheus to the rock, because he stole a secret from the gods, and gave it to men. The Divine is separate by an impass-



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sable chasm from the human. "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known," Psalm 77:19. So, "He giveth grace to the humble," and we are to be clothed with humility.

Lastly, these *great revelations are for the future*. Here, many a fine curiosity must be repressed.

Now, we only see as "through a glass darkly." This is the stage of incompleteness, of effort, of battle. Only in the next world will be solved the dark mysteries of time. Then and there, will all "glory be revealed in" and to "us." And deep secrets will be uncovered, and we shall greet our Lord and Saviour face to face.

The Question of the Morning—Baccalaureate

REV. FRED M. NEWLIN

Text: "What shall I do, Lord?" Acts 22:10.

The words are from the apostle Paul. This man was confronted with his Lord on the way to Damascus and converted. He was then ready to offer his life in service. It was the morning of a new day in Paul's life. He asks the question of the morning, "What shall I do, Lord?"

The rising of each morning's sun throws light upon a new day with opportunities and privileges, responsibilities and duties. Each morning it is well for us to ask this important question, "What shall I do, Lord?"

I. Life has many mornings. Each calendar day has its morning. We rise from our slumbers looking out upon a new day. Regardless of our success or failure in the day before we face the responsibility of the new morning. There is no better way to begin than to ask this question, "What shall I do, Lord?"

II. Life is divided into several periods each of which has its morning. There is first the period of infancy when our course is marked out by our parents. We are entirely helpless and dependent, unable to choose for ourselves. In a few years we find ourselves facing a new day. When most of us were about six years old we found that on a certain September morning we were taken by the hand and led to the public school. Some of us were anxious, some were timid and some were rebellious, but we went to school. It was the beginning of a day. At the end of the grade school there comes another morning, that of the High School course. Some failed to accept this opportunity and dropped out, but you who have come to your graduation have labored on through that day and finished its work. Your graduation brings you to your High School Commencement, and you now face the morning of another day. Let each member of this class seriously ask this question, "What shall I do, Lord?" In choosing life's course, in deciding upon life's work and in planning for your further education, this is an important question.

III. As life has its many mornings, so each morning has its responsibility. Each responsibility is a challenge to us to test the strength within us. By accepting responsibility our strength increases and we are more ready to face the day before us. To shun responsibility is cowardly, and it leads to weakness. In asking the question, "What shall I do?" we should be ready to serve in any way and to undertake the hardest task.

As those graduating from High School, you have received the best the local community has been able to give you. The community has provided you with building and teachers; your teachers have given you the best service they knew how to give. The entire community has a personal interest in you and wants to see you succeed. The community has given you its best. It is now expecting you to give your best to the world.

IV. As each morning has its responsibility so each responsibility prompts the question, "What shall I do, Lord?" What is the first and most important duty of the day? It is something like a soldier coming to his commander for orders. A good soldier does not ask favors. He is not seeking an easy place. He does not argue about the task being difficult and dangerous. He listens to orders, salutes, and wheels about, marching to his task, and does his work without finching. Paul often compared the Christian life to that of a soldier. He began his own experience by facing his heavenly Commander and asking for orders, as a good soldier.

As graduates of the High School, you are no doubt beginning to realize that new questions present themselves to you from day to day. The answer to these questions may largely determine your future course. It is well at this morning of a new day in your life, to give attention to the question of what do you do with your life.

V. As each morning prompts this question its answer will be found in Christ. Paul asked this question of his newly found Lord. For him Christ was now to have first place in his life. Christ's will and plans for him were to have first consideration. In Christ is the answer to every question and problem arising in our lives. He can help us more than any other to decide what should be made of our lives. We are not to consider merely what we would like to do. But above all other voices we should listen to the "still, small voice" which calls us, and follow the leading of that voice.

What is Christ's plan for your life? His plan for each individual is different. You are not molded in the form of any other individual life. As God has made no two leaves alike, so he has made no two human beings alike. We should each seek to be our own true selves developed to the highest possible standard of efficiency. The architect plans and the contractor builds. Together

(Continued on page 1160)

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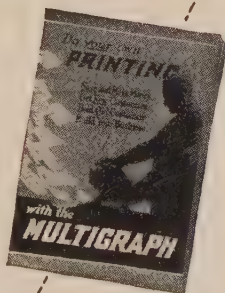
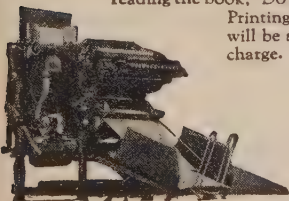


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REV. I. J. SWANSON, D.D.

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The Unknown Bible, by Conrad Moehlman, Ph.D., Prof. in Rochester Theological Seminary. 271 pp. Doran. \$2.00. It is true that while the Bible is the most widely circulated book in the world, it is in many respects "unknown." Prof. Moehlman, in this admirable book, explains the literary methods of the times in which the various Bible books were written, and so makes them more intelligible to the modern reader; tells of the principles upon which the books were admitted to the Canon, while others were rejected; compares the Catholic and Protestant views of the Bible; shows how the New Testament emerged and what documents lay back of it; and gives an illuminating account of the leading translations of the Bible, especially the English. The heart of the Bible, the author maintains, is its record of unique religious experience through living contact with God.

The Appeal of the Bible Today, by Thistleton Mark, B.Sc. 162 pp. Nelson. The author shows that the appeal of the Bible today to educated persons is not weakened, but strengthened, by the growth of knowledge. The interpretation may be, and often is, widely different from that of an earlier day, but the essence of its teaching remains intact and undisturbed. Dr. Mark shows that the Bible is a progressive and largely self-interpreting piece of literature. He describes the historical groundwork of both the Old Testament and New Testament, showing them to be authentic. He accepts the Bible miracles but interprets them in the light of modern mental and physical science. In short, this is a scholarly, but popular, exposition, of the appeal of the Bible in our time, as in past days, to the heart and mind of man.

The People and the Book, Essays on the Old Testament, by various writers. Edited by A. S. Peake, D.D. 508 pp. \$3.50. Oxford University Press, American Branch. Scholarly essays by such distinguished men as Dr. Peake, Prof. Welch, Dr. John Edgar McFayden, Dr. W. E. Barnes, Dr. W. O. E. Oesterley, and others of equal prominence. They treat of such questions as the religious environment of Israel, the modern study of the Hebrew language, the history of Israel, the development of the religion of Israel, Hebrew psychology, Jewish interpretation of the Old Testament,

the value and significance of the Old Testament in relation to the New Testament, etc. The essayists vary in viewpoint, but agree that the Old Testament has inestimable religious value and that it is indispensable for all who desire to understand the Christian religion. This is a book for students; it will yield rich results for knowledge and faith to all who will read it intelligently and thoughtfully.

The Patmos Visions, by Philip Mauro. 576 pp. \$3.00. Hamilton Bros. The author is a prominent and scholarly fundamentalist. He has studied carefully both the historicist and the futurist systems of interpretation; and dissents somewhat from both, especially the latter. He holds that we are now living in the age described in Rev. 11, and cites as evidence many facts in recent and contemporaneous history. He interprets the symbolism of the Apocalypse by explanations found elsewhere in the Scriptures. Mr. Mauro's interpretation of the Revelation will appeal to many readers.

Our Lord's Earthly Life, by Rev. Prof. David Smith, D.D. 500 pp. Doran. \$3.00. No doubt our readers are familiar with the author's life of Christ, entitled "In the Days of His Flesh," published twenty years ago. It is a classic. Now Dr. Smith writes this new life, the product of thirty years study and reflection. Its pages are unencumbered by technical, critical discussions. It is the story of the Matchless Life, told vividly, sympathetically, with the fervent love of a devoted disciple, the spiritual insight of a great soul, and the accuracy of a great scholar. Be sure to add this "Life" to your other Lives of Christ.

When Jesus Was a Carpenter, by Muriel Clark. 104 pp. 75 cents. An attractive story, told in a simple and delightful way, of the contacts of the members of a farmer's family, living in a nearby village, with Jesus the Carpenter of Nazareth. It shows the charm and helpfulness of Jesus, his kindly deeds and his quickening talks about noble living.

The Wonderful Names of Our Wonderful Lord, 365 Names and Titles of the Lord Jesus Christ, as Found in the Old and New Testament, selected by T. C. Horton, with meditations by Charles E. Hurlburt, formerly director of the African Inland Mission. 191 pp. Grant Publishing House. A book of genuine devotional worth.

The Poetry of Our Lord, by Rev. C. F. Burney, D.Litt. 182 pp. Oxford University Press, American Branch. A scholarly, highly-technical essay on the poetical form, in parallelism, rhythm, and rhyme, of considerable portions of our Lord's recorded sayings and discourses. It is of great literary interest and significance.

An Outline of the History of Christian Literature, by George L. Hurst, B.D. 547 pp. Macmillan. \$4.00. This is an important work, and so far as the present reviewer knows, the first in its field. It outlines the history of Christian literature from New Testament times down to the present, and gives the names

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Fundamental Christianity, by Francis L. Patton, Sometime President of Princeton University and later of Princeton Seminary. 334 pp. Macmillan. \$2.25. A brilliant piece of work, especially when one reflects that the author must be well over eighty. No acuter intellect in our day has discussed present-day problems in theology. Dr. Patton refuses to label himself either Fundamentalist or Modernist. With a twentieth century mind, he looks at Christianity as it is found in the New Testament and as it has been interpreted by great Christian thinkers through nineteen centuries. He has a trenchant criticism for "modernists" who seek to empty Christianity of its historic fundamental theological content; and he is a truly Christian-spirited, as well as most able, defender of the Christianity of Jesus and Paul. In his first chapter he defends the theistic view of the world, against the assaults of materialistic science and philosophy. His other chapters treat of the seat of authority in religion, the new Christianity, the Person of Christ, and the Pauline theology. This book not only clarifies one's theological thinking but strengthens one's faith in the living Christ.

Progressive Christianity, A study of the Old Faith and the New Reformation, by William A. B. Vrooman. 377 pp. Macmillan. \$2.50. The author, who is a liberal of the liberals, gives a summary of Romanist, Fundamentalist, Modernist and Unitarian views; and does it fairly and accurately. He makes an able plea for a Second Reformation—one in which the Church "will instruct her members not to ask, as questions arise, what does the church teach? what does does the creed affirm? what did the fathers think? but only to ask what is the truth." The implication here is that the orthodox churches do not seek the truth, which is a mere begging of the question. There is much, however, in this book which is both true to Scripture and stimulating to faith. If you wish to know the ultra-liberal position, and why it is taken you will find it here.

The Holy Spirit in the Gospels, by J. Ritchie Smith, D.D., Prof. in Princeton Theological Seminary. 394 pp. Macmillan. \$2.50. A thorough-going, scholarly inquiry into the teaching of Scripture about the Holy Spirit. Dr. Smith presents first the Old Testament teaching of the subject, holding that it is necessary to one's understanding of the teaching of the New Testament on the topic. He then examines critically every passage in the four Gospels bearing on the Holy Spirit, to discover its significance. The Holy Spirit in the life of Jesus is traced from the Virgin Birth, the Descent at his Baptism, and through all other occasions when the Spirit is reported as working through him. Prof. Smith devotes seven chapters to a discussion of the Holy Spirit in the teaching of Jesus. A notable book on a topic of prime importance to Christian thought and life.

An Outline of Christianity, The Story of Our Civilization. Vol. 1. **The Birth of Christianity**. Directing Editors, Ernest F. Scott, D.D. and Burton S. Easton, Ph.D. 429 pp. Vol. 2. **The Builders of the Church**. Directing Editor, F. J. Foakes-Jackson, D.D., 505 pp. illus. To be completed in 5 vols. Each \$5.00. Bethlehem Publishers, Inc. The purpose of this series is to tell the whole story of Christianity in its shaping of world civilization. Nothing of the sort, on this scale, has been attempted before. The topic is one of

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Putting on Immortality, by Clarence E. Macartney, D.D. 189 pp. Revell. \$1.50. The author is an Eminent Fundamentalist leader, and as might be expected, treats of immortality from the strictly orthodox point of view. He does this in a fresh and able way, and bases all his conceptions of the life to come on what he finds in Scripture. If he is narrow in his theological views, he exhibits here a great breadth of human sympathy. He presents both Old Testament and New Testament teaching on the topic; and treats of the resurrection of the body, the state between death and the resurrection, the resurrection of the unjust, future retribution and life in heaven. In his chapter, entitled, *Can We Talk With the Dead?* he shows that the Scriptures are strongly against the practices of Spiritualism.

God's Family, by Bishop Edwin H. Hughes. 154 pp. Abingdon. \$1.25. The true approach to the understanding of God, as well as fellowship with God, is through a sense of his Fatherhood. the Bishop tells us; this he maintains is "the informing and pervasive and persuasive principle of the final theology, and is the center of Christ's teaching." Viewing God as Father, we can understand the sacrifice of the Atonement, find the essence of religion in the fellowship of the Divine family, as well as learn to understand and value more highly the privileges and responsibilities of the human family—this is the Bishop's high message to us.

Personality and Reality, by J. E. Turner, Ph.D. 190 pp. Macmillan. \$1.50. The sub-title of this timely and important book is "A proof of the real existence of a Supreme Self." This position is directly contrary to that generally accepted even by Christian thinkers, for as Westcott states it: "No argument can establish the existence of an Infinite Personal God; it is a primary intuition and not a deduction; no reasoning can establish its truth." Dr. Turner buttresses his arguments by modern science and philosophy; and while he stops short of identifying his "Supreme Self" with the Christian conception of God, the Christian thinker may easily take this step for himself.

Logic, Deductive and Inductive, by Thomas Crumley, C.S.C., University of Notre Dame. 442 pp. Macmillan. \$2.40. This book is intended for use as a college text. The author follows closely the teachings of Aristotle, the great master in logic. In the background of the work lie certain concepts and principles which commend themselves to the Catholic mind as

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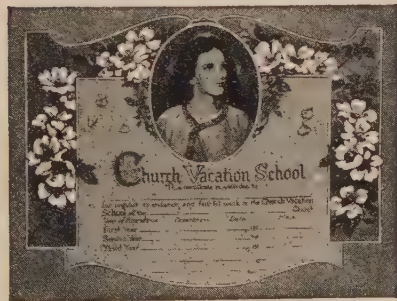
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fundamental to metaphysics, cosmology, natural theology, rational psychology and ethics. Judging by this text-book scholastic philosophy is not dead, but still lives and has power.

The Minister and His Own Soul, by Rev. T. H. Lewis, LL.D. 130 pp. Doran. \$1.25. Here is the ripened fruit of experience and reflection during the fifty years of the author's ministry. He shows the absolute necessity for high qualities of personal character in the minister himself, if his "high calling" is to be a real ministry to the souls of men. Dr. Lewis' chapter headings are: Preliminary assumptions, A good disposition, The energies of love, The poise of peace, Optimism, and St. Paul's Scheme for ministerial culture.

The Call to Prophetic Service, from Abraham to Paul, by Henry Schaeffer, Ph.D. 459 pp. Revell. \$3.25. Dr. Schaeffer here studies the prophetic call from the Scripture records themselves, and finds that these spokesmen for God have "been divinely commissioned to act as his messengers." They did not enter the ministry merely because it offered good opportunities for social and religious service; they went because they "felt a divine compulsion." They had a message from God to their age; but this involved study of their own times—the prophetic messages therefore were of widely varying thought-content. The author presents studies of fourteen individuals, including Jesus. A thoughtful study of this book by ministers will lead to wholesome heart-searching as to their "call," and their message from God to their own age.

Finding the Trail of Life, by Rufus M. Jones, Prof. of Philosophy in Haverford College. 148 pp. Macmillan. \$1.75. In this attractively-written book, the distinguished Quaker professor and writer recalls his boyhood days among the Quakers of a New England village. He tells many interesting incidents, some of them humorous, of those days; and shows his life as that of an active, normal boy and relates how he came at length into the mystical experiences of religion. This is not a "goody-goody" story; it is natural, wholesome, full of fun and frolic. Boys and girls will be charmed and impressed by this bit of autobiography.

A Group of Devotional Books: Self-Training in Meditation, by A. H. McNeile, D.D. 85 pp. Appleton. \$1.00. This little book shows the art of meditation, and tells where material may be found in Scripture for meditation. In our hurrying age, we need a book of this sort to show us the way to inward strength and peace. **Self-Training in Prayer**, by A. H. McNeile, D.D. 78 pp. Appleton. \$1.00. A book of insight into the real nature of prayer, and also of direction on how to pray. It shows how prayer puts the soul into contact with the Great Reality—God Himself. **Inner Radiance**, by Evelyn M. Watson. 137 pp. Abingdon. 75 cents. Paragraphs on mysticism, relating to the Holy Spirit, God, Jesus, Prayer, Revelation, the Church, mysticism and the mystic. Here is inner radiance for those "who humbly seek the light for its own sake, and finding, will use it for the sake of others." **A Covenant-Keeping God**, by Bishop F. W. Warne. 109 pp. Abingdon. 50 cents. A narrative of personal experience in the ministry, at home and abroad, involving crises where evidence abounded that God is a covenant-keeping God. It will urge others to seek for "a like precious faith." **Beside Still Waters**, by George W. Lose. 90 pp. Lutheran Book Concern. 75 cents. A devotional study, full of comfort, of the Twenty-third Psalm.

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British Preachers, Edited by Sir James Marchant, LL.D. Second, 1926, Series. 338 pp. Revell. \$1.75. Twenty-four sermons by as many representative British preachers. Each sermon is preceded by a brief sketch of its writer. In the list are such distinguished preachers as Studdert Kennedy, Arthur J. Gossip, H. R. Mackintosh, A. E. Garvie, Dinsdale T. Young, J. Scott Lidgett, W. E. Orchard, and J. D. Jones. All these sermons reach a high level of thought and expression; not a few of them are entitled to be called great. They maintain the best traditions of the British pulpit. A thoughtful study of these masters of the homiletic art will add new vision and power to one's preaching.

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The Worship of Nature, by Sir James George Frazer. 667 pp. Macmillan. \$4.00. A remarkable storehouse of information and interpretation of the personification and worship of the Sky, The Earth, and the Sun, by many peoples in various parts of the world. It is just what one might expect from the author of "The Golden Bough." The forms and effects of such worship are traced among the Vedic Indians, old Persians, Greeks, and Romans; among the ancient Babylonians, Assyrians, and Egyptians; the Chinese, the Indo-Chinese, and Japanese; and the backward peoples of the world. Here is a mine of information on nature religions, their respective rituals, rules for the practical guidance of life, and ideas of the spiritual forces behind natural phenomena.

The Genesis of Christian Art, by Thomas O'Hagan, Ph.D. 169 pp. Macmillan. \$1.50. A glowing, as well as an accurate, story of the great part which religion has played, from the early days of Christianity, in the progress and development of architecture, sculpture and painting. The author discusses the life, art, and works of the great masters, and gives a list of their masterpieces both in painting and sculpture, which are found in various European galleries. Every minister ought to know something of Christian art, with its expression in divine beauty, of man's relation to God; and this little book might well be read as a competent introduction to the topic.

The Gospel Story in Art, by John La Farge. 417 pp. 80 full-page plates. Macmillan. \$2.50. New and cheaper edition. La Farge was himself a great painter; his "Ascension" is recognized as a masterpiece, it is a privilege, therefore, to have him tell us, in these pages, of the great paintings which illustrate the Gospel story. Here is a fine interpretation of these masterpieces, both as to their religious meaning and their artistic qualities. One who carefully studies the text of this book and its eighty full-page illustrations will develop a new appreciation of the Christian art-treasures of Europe.

Rev. William P. Merrill compares his fellow Christians to Abraham, who "went out not knowing whither he was going," but reminds them to beware lest they resemble the Abraham of the backwoods preacher, who "went out, not knowing whether he was goin' or not."

HOME FOLKS

By
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About the Author

Several years ago the Mt. Vernon Place M. E. Church in Washington, D. C., was erected and Dr. Chappell was appointed to its pastorate. A master of word pictures and an expert in story telling, he drew statesmen, business leaders and students to permanent membership. More than 2,000 members were received during his pastorate.

Following a six-year pastorate in Washington, Dr. Chappell returned to the Middle West and became the pastor of the First Methodist Church of Memphis, where, in a greatly enlarged auditorium, he preaches to 2,500 people every Sunday.

The demand for Dr. Chappell's sermons in printed form brought about the publication of *The Village Tragedy and other sermons* (Cokesbury Press). This was followed by *Sermons on Biblical Characters* and *Sermons on New Testament Characters*. All have enjoyed wide interdenominational circulation and approval. "The style is admirable—clear, concise, picturesque and flowing." . . . "Enjoyable to laymen as well as preachers."

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Prayer Meeting Department

REV. JOHN LEONARD COLE

Four Prayer Meetings for June

The purpose of this department is suggestive and not homiletic. These are not sermon outlines, expanding a topic, but are hints for the preparation and conduct of meetings to be used by alert ministers as guides for their own initiative, rather than copies to be slavishly followed. There has been an attempt to adapt the meetings to themes which are naturally in the public mind during the month of June, 1926.

A special attempt is made in the following suggestions to enlist activity of several groups of men and women, boys and girls. That brother who ingenuously remarked, "We always have a good meeting when I take part," expressed an abiding psychological truth; and even if the part taken by laymen today is not so much "testimony" and "prayers" as formerly, the rule still holds, that all those who have had to do with the arrangement and carrying through of a meeting are most apt to feel that the meeting was successful, and to feel also that other meetings which other groups have helped to prepare may be worth attention and attendance.

First Meeting: The Blessings of Memory

I. *Aim.* To capitalize the spirit and ideas of "Memorial Day," just passed, (which is, fortunately, supplanting the name "Decoration Day") and to set forth the blessings and privileges that human beings possess in being able to *remember*; to show that there are other valuable things to do with memories besides honoring "heroic dead," war veterans or even "the saints who from their labors rest."

II. *Preparation.* Adult classes of the Church School will arrange for it. The class leaders, the class meeting people (if there are any), adult organized classes, and the older persons of the parish will receive special invitations. The older members of the parish will be requested through a personal letter from the minister—even though it has to be mimeographed and signed personally—to be present and contribute "the sweetest memory of my life."

III. The Meeting Itself.

1. Leader's statement regarding the unique possession, or faculty, of man: memory, ability to recollect, to store up in the mind, to recall; the question of its benefits, i.e., whether it is, in total, curse or benefit.

2. Scripture readings: Some *unpleasant* memories. Psalms 77:3, 137:1; Hos. 8:13, 9:9; Matt. 5:23; Luke 16:25; Ezekiel 21:24. A brief talk on "How to Get Rid of Unpleasant Memories." Psalms 79:8.

3. Scripture readings: *Pleasant* memories. Gen 9:15; Ex. 6:5; Psalms 143:5; Ecclesiastes 12:1; Phil. 1:3; 2 Tim. 1:5; Luke 24:6-8; Luke 22:61.

4. Testimony. Suggest testimonies on "My Pleasantest Memories" or "My Earliest Recollection," or "The Value of 'Ebenezer' Stones"

("Hitherto hath the Lord helped us").

5. Appropriate songs. Burns' "Should Auld Acquaintance Be Forgot." Watts' "O God, Our Help in Ages Past." Thomas Hood's "I Remember, I Remember, the House where I Was Born." George Keith's "How Firm a Foundation."

6. Quotable. John Frederick Bridge for forty-three years organist of Westminster Abbey, once told a friend a secret of his long life and professional success. Being congratulated on the cheerful character of his book of memoirs, he said, "Oh! well, of course I have had some unpleasant times; I could have put in a lot of them. But what's the use of remembering those things?" It might have been said of him that he was "a man of cheerful yesterdays and confident tomorrows."

Second Meeting: Child Training

I. *Aim.* To impart a clearer conception of how the parents and church can use all modern knowledge of child life and helps for child training to make Christian men and women out of the growing generation.

II. *Preparation.* The home department of the Church School, through its superintendent and visitors, should invite all fathers and mothers. Young married couples' classes, and the *teachers* of children's classes should be enlisted. Any parent-teacher's associations and any Christian day-school teachers or principals should be interested.

III. The Meeting Itself.

1. The superintendent of the Church School may best direct the meeting and give an introductory statement as to the nature and purpose of the gathering: "A conference of all those who are at work upon the molding of our children's lives with the particular object of exchanging ideas and avoiding duplication."

2. A school superintendent or principal (or if possible, a teacher of psychology or pedagogy) gives a fifteen-minute talk on "How the latest findings in mind-study and training can help Christian parents and Sunday School teachers."

3. A father or mother speaks five minutes on "What the home expects the church and Church School to do for our children."

4. A Church School teacher speaks five minutes on "What part the parents can play in the religious training of our children."

5. The minister speaks on "The children and church worship and church membership."

6. A Forum, or testimonies: "What my children have taught me about God and religion," by parents and teachers.

7. Superintendent of Church School summarizes thoughts and appeals for co-ordination and mutual understanding.

8. Hymns usable. "Shepherd of Tender Youth," by Clement of Alexandria, earliest Christian hymn

Teacher or Policeman?

Is the Church Confusing Moral Teaching with Legislating?

No minister of the Christian Church whose mind is not confined by the bounds of his own parish, can afford to miss "The Church and the Law: A Protest," by the Rt. Rev. Charles Fiske, Episcopal Bishop of Central New York, in Harpers Magazine for May.

This powerful article which has already caused much important comment, including an editorial in the *New York Times*, is a direct challenge which no thoughtful Churchman can ignore.

Bishop Fiske states that the Church's confusion between moral teaching and legislative method has seriously reacted to the hurt of its real influence, and he brings a graver charge—the sin of dependence upon the law for the regulation of morals.

We feel a certain responsibility about this article. So vital a message *must* reach the open-minded, clear-visioned ministers of the Protestant Churches. We are, therefore, making a very special offer to Ministers—6 Months of Harpers Magazine, beginning with May, for only \$1.00. This is just one-half the regular price.

You will find much of particular interest in the next months of Harpers—the magazine that has gained over 45,000 new readers in a few months. Dr. Harry E. Fosdick's inspiring talks on religion in every day life will appear monthly through September; a searching character study of a prominent churchman, "The Portrait of a Cleric," by Elmer Davis, will come in June. Besides these features, you will enjoy the brilliant fearless comments on our present-day life, the crisp distinguished fiction, the colorful human documents that make the new Harpers the indispensable magazine for the modern educated mind.

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writer. "O Happy Home, Where Thou Art Loved the Dearest," by Carl J. P. Spitta. "Hushed Was the Evening Hymn," by J. B. Burns.

9. Quotable. In a new book, "Understanding Our Children," Fred Pierce writes, "The child's life from its first to sixth or seventh year is considered the critical period in the life of a human being—the true mission of modern psychology is to show clearly the consequences of unintelligent training of the child's mind." Luther Burbank writes, "The child is the most susceptible thing in the world to influence; and if that force be applied rightly and constantly when the child is in its most receptive condition, the effect will be pronounced, immediate, and permanent." John Wesley said when he was asked at the last Conference he ever attended, "How shall this great revival of religion be perpetuated?" "Take care of the rising generation. I reverence the young because they may be useful after I am dead." "Don't forget the children," is a motto facing the preacher when he ascends a certain Wesleyan pulpit in England. Twenty-five years ago Professor Coe and Professor Starbuck found that more people were converted during the sixteenth year than at any other age. In another survey made over twenty years later by Professor Walter Athearn, it was found that in the Methodist Episcopal church that the *tenth* year was the age when the greatest number joined the church. Professor Athearn says, "By adopting educational methods the Methodist church has pushed the modal point (of religious awakening) forward six years." Warren G. Harding: "The future of the nation cannot be trusted to the children of America unless their education includes their spiritual development." Calvin Coolidge: "It would be a great and lasting benefit to the Sunday Schools and to the government if week-day religious instruction were faithfully given by all religious bodies."

Third Meeting: A Rose Meeting

I. *Aim.* To learn from nature in general and the rose in particular some truths that will make God more great and glorious and Jesus more near and winsome.

II. *Preparation.* The decorating committee of the church or of the Church School should be enlisted to decorate the prayer meeting room with all varieties of roses obtainable. Local florists may be glad to contribute one of each variety of roses in stock. Flower growers and flower lovers everywhere in town should get the word of this unique service. Attractive posters may be made by the young people advertising the meeting. The flowers collected, after serving their purpose in the church can be made to serve another purpose through the co-operation of a committee to distribute the same to sick and shut-in persons.

III. The Meeting Itself.

1. Instrumental numbers as preludes or background: "Flower Song," "Hearts and Flowers" (a beautiful duet for violin and organ—or piano), "Spring Song."

2. Acknowledgment of work of the decorating committee and pointing out different varieties of

roses in sight. Possibly, a vote as to the most popular variety of rose.

3. Solo: "Mighty Lak a Rose."

4. Pastor's talk on "God Made Manifest Through Nature."

5. Scripture verses, read by a young man or young woman of the senior department. Song of Solomon 2:1-4—as a sweet old love story. Isaiah 35:1-2; Hos. 14:4-8.

6. Singing by quartette, an old Sankey hymn, "The Lily of the Valley." (No. 102 in Gospel Hymns, 5 and 6 combined.)

7. Prayers, To see the presence and power of God in nature, as in Jesus.

8. Testimonies, on "What the rose teaches me of God." or "Why Jesus is called 'the rose of Sharon'."

9. Child's solo, "Rosetime, We Love Thee." (No. 249 in Tullar Meredith's Excelsior Hymnal.)

10. Songs to use, "In the Garden," (Miles), "Thy Word is Like a Garden, Lord," (Hodder), "This Is My Father's World," (Babcock), "All Beautiful the March of Days," (Wile), "My God I Thank Thee," (Proctor), "For the Beauty of the Earth," (Pierpoint). All the above songs, except the first, are in Smith's "Hymnal for American Youth."

Fourth Meeting: School and College Night

I. *Aim.* To let the church members know who are its High School and College graduates and feel a responsibility for its younger members' higher education; and to place upon the young people themselves a deeper sense of responsibility for the right use of the mental training they have received.

II. *Preparation.* The church's committee on education ought to invite as guests of honor, graduates of the high school and of colleges if the same are home. Letters may be read from any graduates unable to be present in person. Lower classmen in High School or College may be induced to decorate the room and act as a reception committee. Parents of students will of course, be interested to attend.

III. The Meeting Itself.

1. Reading a list of graduates, College and High School, in the families of the parish.

2. Pastoral prayer for their further training in the great school of life and particularly spiritual equipment to be added to all mental attainments.

3. Scripture verses read by a Junior in High School. Prov. 1:7-10; 8:1-21; Co. 2:1-3.

4. A brief talk by a High School teacher or a superintendent on "Does Education Pay?"

5. A talk by the pastor on "The Fourth R in Education—Religion."

6. Short prayers by parents and teachers, for a deepening sense of stewardship of life and intellect on the part of graduates.

7. A Senior speaks on "Some things we would like to do for Christ and our church."

8. Songs appropriate. "The Lamp of Our Feet," (Barton); "These Things Shall Be, a Loftier Race," (Symonds); "Break Thou the Bred of Life," (Lathbury); "I Would Be True," (Walter).

9. Quotable. In April *Harpers*, Bertrand Russell has an article, "What Shall We Educate For? An

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Recompense

Kathleen R. Wheeler.

Samuel W. Beazley, 1873—

INTRO.

SOLO. *Con espress.*

1. I lost the thing I craved so much, The grand and glit-t'ring prize;
2. We sel-dom pass a long, cru-el day, All dark with some de-spair,
3. The road may be half-dark, per-haps, Which leads us home, at last,

But in its place came one small boon Which in my heart still lies;
But what one hour in all the rest Were not so hard to bear.
But at the end, the meet-ing-place, And all the heart-breaks past:

And I can now look up and say, Thank God for that, Thank God for that!
Do we lift up our souls and say, Thank God for that, Thank God for that!
So let us dry our tears, and say, Thank God for that, Thank God for that!

The less-er joy, The less-er joy, Thank God for that!
The one bright hour, The one bright hour, Thank God for that!
The heart-breaks past, And home at last, Thank God for that! A-MEN.

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The above solo "Recompense" is taken from "SERVICE HYMNAL", the outstanding all-purpose hymn book of today.

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Inquiry Into Fundamentals." He says, "I will take four characteristics which seem to me jointly to form the basis of an ideal character: vitality, courage, sensitiveness, and intelligence. I do not think that this list is complete, but I think it carries us a good ways. A free mental life cannot be as warm and comfortable and sociable as a life enveloped in a creed: only a creed can give the feeling of a cosy fireside while the winter storms are raging without. . . . The great discoverers have had to withstand the herd and incur hostility by their independence. . . . Education is the key to the new world" Mr. John D. Rockefeller, Jr., a Phi Beta Kappa graduate of Brown University, said the other day, according to the *New York Times*, "We Americans too often dislike to admit that discipline and study are necessary to success." And he added, that if the history of Phi Beta Kappa teaches us anything, it teaches "that in achievement in scholarship lies the true secret of achievement in life. . . . It summons all who value learning, all who believe in the life of the spirit, to aid in restoring men to their rightful place in the institutions of higher learning and in public esteem." A prayer by Thomas Aquinas, 1224-1274, his customary prayer before study, "O thou true fountain of light and wisdom, vouchsafe to infuse into my understanding some

ray of thy brightness, thereby removing that twofold darkness under which I was born, of sin and ignorance. Thou that maketh the tongues of infants eloquent, instruct, I pray thee, my tongue likewise; and pour upon my lips the grace of thy benediction. Give me quickness to comprehend and memory to retain; give me happiness in expounding and a facility in learning and copious eloquence in speaking. Prepare my entrance on the road of science, direct me in my journey, and bring me safely to the end of it, even happiness and glory, in thine eternal kingdom, through Jesus Christ our Lord. Amen." Bishop John H. Vincent has a prayer called "A Student's Surrender," "I take God, the Father, to be my God; I take God, the Son, to be my Saviour; I take God, the Holy Ghost to be my sanctifier; I take the word of God to be my rule; I take the people of God to be my people; I likewise dedicate my whole self to the Lord; and I do this deliberately, sincerely, freely and forever." A prayer of the Venerable Bede, A.D. 673: "And now, we beseech thee, Lord Jesus, that to whom thou dost vouchsafe sweet draughts of the words of thy knowledge, thou wilt also, of thy goodness, grant that we may, in due time, come to thee, the fountain of all wisdom, and ever stand before thy face; for thy sake. Amen."

Win a Five Dollar Prize

Five Dollars will be given for the best Prayer Meeting Program submitted to the *Expositor* in the month of July.

Five Dollars will be given for the best Prayer Meeting Program submitted to the *Expositor* in the month of August.

Five Dollars will be given for the best Prayer Meeting Program submitted to the *Expositor* in the month of September.

One Dollar each will be given for all other programs accepted for publication by the *Expositor*

Tell us how you conduct your Prayer Meetings and win one of the monthly awards.

Contest Rules

1. Manuscripts received between the first and last day of each month will be judged in the contest for that month.
2. All manuscripts must be not less than 1000 and not more than 1500 words in length.
3. All manuscripts must be specific. How you have conducted your Prayer Meeting, rather than how you *might* conduct it, is what we want.
4. Outline in detail, the entire service.
5. Outline the sermon or address.
6. Indicate part taken by individual members of the congregation, if any.
7. Give hymn names, not numbers.

8. Address all manuscripts to

Contest Editor,

The Expositor,

710 Caxton Bldg,

Cleveland, Ohio

Prize-winning programs will be printed in the *Expositor* Prayer Meeting Department under name of winner.

There is such a wide range of possible types of Prayer Meeting that a survey of those types should be of much practical benefit. There will be programs ritualistic in nature, where the service is conducted entirely by the pastor. There will be other programs where different members of the congregation have been given parts in the service and in time for proper preparation. Other services will be noted where the pastor calls upon various members for extemporary remarks on the theme of the service and prayers. There are Prayer Meetings taking the form of an open forum where free discussion constitutes the major portion of the meeting. We are interested in the various types of meeting you have held and will appreciate having you accompany your contest manuscript with a letter telling of your experiences, the types you find to be most popular and practical as well as beneficial and why.

ANNOUNCEMENT

We Announce Two New Life Insurance Policies—

Endowment-at-age-70, and Ordinary Life. They are as unusual in value as our Term-to-age-70 "Equity Policy," which has made so strong an appeal.

No insurable minister need pay more for his life insurance than the rates quoted by the M. C.-U.

ANNUAL PREMIUM PER \$1,000

Age	Endowment at 70	Ordinary Life	Term to 70
25	\$16.14	\$14.35	\$12.25
26	16.64	14.75	12.50
27	17.18	15.16	12.76
28	17.74	15.59	13.04
29	18.34	16.05	13.33
30	18.98	16.53	13.63
31	19.66	17.04	13.96
32	20.38	17.58	14.32
33	21.14	18.14	14.69
34	21.96	18.74	15.08
35	22.91	19.37	15.50
36	23.94	20.04	15.91
37	25.04	20.75	16.34
38	26.20	21.50	16.81
39	27.46	22.32	17.30
40	28.80	23.23	17.81
41	30.25	24.20	18.33
42	31.80	25.23	18.88
43	33.48	26.32	19.46
44	35.24	27.48	20.06
45	37.15	28.70	20.69
46	39.20	30.01	21.35
47	41.45	31.39	22.06
48	43.90	32.87	22.80
49	46.59	34.43	23.57
50	49.54	36.11	24.40
51	52.79	37.90	25.26
52	56.26	39.80	26.16
53	59.90	41.83	27.10
54	63.97	44.01	28.10
55	68.57	46.34	29.15
56	73.79	48.85	30.26
57	79.78	51.52	31.41
58	86.68	54.41	32.63
59	94.82	57.28	33.92
60	104.50	60.31	35.27

Important—Our "Ordinary Life" is an Endowment at age 85 policy, i.e., If the insured still lives at that age the full face amount of the policy is paid to him.

Participating—These are participating policies. We follow a liberal practice as to dividends.

Risks—Ministers as a class are the best of insurance risks. We accept only first-class applications.

Non-Medical—In line with the successful practice of scores of large companies in the United States, Canada and England, the Union will issue its Endowment-at-70 and Ordinary Life policies *without medical examination*, in amounts not over \$2,000. Applicants on the Non-Medical basis must submit complete special application and must be under 46 years of age.

The Union reserves the right to require Medical Examination if the application is of doubtful acceptability. For policies over \$2,000 medical examination required.

Inquiries are welcome. In writing please state age and amount of insurance considered.

The Ministers Casualty Union

LIFE DEPARTMENT

Suite 402, 15th and Oak Grove

Minneapolis, Minn.

Religious Review of Reviews

News

Ohio Wesleyan Missionaries

Ohio Wesleyan University, in Delaware, Ohio, has the distinction of having given 337 missionaries to the foreign field, of whom 133 have been men and 204 women. China has claimed 103 of them; India and Burma have been served by 79; South America was served by 34; Africa by 18; Egypt by 1; Europe by 6; Java, Malaysia and the Philippines by 21; Japan by 30; Korea by 25; the Near East by 4; Cuba, Mexico and the Canal Zone by 16. Since Rev. Nathan Sites, of the class of 1859, arrived in Foochow, China, September 19, 1861, the college has been continuously represented on the missionary field.—*Missionary Review of World.*

* * *

Child Delinquency

Child delinquency in this country is on the decrease and the American youth of today is better than his brother of a decade ago. In spite of the reports that juvenile delinquency was increasing at alarming rates, the figures collected after an intensive survey by the Children's Bureau of the Department of Labor show that the decrease is the rule even in the larger cities of America.

New York City and Chicago, the largest two cities, showed marked decreases. Washington, New Orleans, Providence, Richmond, St. Louis and others in the fourteen cities where the statistics were gathered, showed a similar decline. There was a tendency toward higher rates during the war years, the report showed, but since then, the decline has been more or less steady, dropping in New York from 11.1 cases per 1000 population in 1915 to 6.8 cases in 1925. Chicago has dropped from 5.9 to 3.1 in the ten-year period.

* * *

Atheist Group Incorporated

The American Association for the Advancement of Atheism, after failing once, has at length succeeded in obtaining a certificate of incorporation in New York. The papers received the approval of Supreme Court Justice John Ford. Some time before, Justice William H. Mitchell refused to incorporate the organization and ordered the papers impounded by the County Clerk and not returned. After declaring the purpose of the organization was to destroy belief in God and attack the Church, the original application for a charter stated that "in prosecuting its work, which shall be purely destructive, the society shall hold public meetings and erect radio stations for the delivery and broadcasting of lectures, debates and discussions on the subjects of science and religion, publish and distribute scientific and anti-religious literature, and conduct a general propaganda against the Church and clergy." The purpose of the association, as now set forth in the certificate, is to "advance atheism." *The Literary*

Digest, which gives these facts, quotes a Pittsburgh paper as saying: "The wonder is, that any group of men could be so fatuous as to try to take away one of the main blessings and consolations of virtually an entire nation without offering anything as a substitute."—*Missionary Review of World.*

* * *

Successful Evangelism in Cairo

Last autumn, Rev. E. Stanley Jones, D.D., on his way back to India, held a series of special meetings in Cairo, the results of which surprised experienced workers there. One recognizes the author of "The Christ of the Indian Road" in his words: "When I stood before the throngs of students and others that faced me night after night, I knew my message—A Living Person. My audience was made up of Copts and Moslems, with a sprinkling of Jews and missionaries. Some nights many were turned away. The first night I had my audience turning hot and cold as I spoke upon 'The Contrasts Between the Revolutions of Turkey and India,' and told them of Turkey's wholesale acceptance of outward Western civilization and her indifference to its inward message; while India bitterly rejected the outward civilization but was accepting the inward message of the western-Christ."

On the fourth and last night his message was The Cross. He reports:

"When the invitation to make Christ Lord and Saviour was given at the close, several hundred Copts and Moslems responded and stayed for the after meeting, and two hundred signed up for the Bible classes, so what will ultimately happen will depend on the work done there."—*Missionary Review of World.*

* * *

The first Eastern Conference of Undenominational Churches, embracing Pennsylvania, New York, New Jersey, Ohio and Delaware, will be held with the Gospel Temple, Philadelphia, Pennsylvania, June 15-18. Write the pastor, Rev. B. F. M. Fahl, 259 W. Wyoming Ave., Philadelphia.

* * *

The American Bible Society announces that its total issues of the Scriptures for 1925 amount to 9,069,120 volumes in more than 150 languages and dialects. These figures represent a gain of 2,416,821 volumes over those of 1924 and constitute the largest Bible circulation for any of the 110 years of the society's existence.

* * *

Here is an epic for you. In the board room of the Board Street Station of the Pennsylvania railroad, President W. W. Atterbury presented Heroic Service medals to twenty-four employees of the company and recited the deed of heroism performed by each. Every man had risked his

MINISTERS

why not

CAPITALIZE Spare Time?

SELLING our Scriptural, Thrift and other Calendars and specialties to business men, providing profitable employment for spare time or a permanent business for full time? The commercial value is tremendously enhanced by the high moral character of the proposition.

We give the fullest co-operation and pay commissions semi-monthly on accepted orders. What counties could you and would you consider locally or as a permanent representative?

Write us at once for details, giving us full information concerning your present connection.



Messenger Publishing Company
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Chicago, Illinois

life to save somebody from drowning, from being crushed by trains or from some other tragedy. Some of the men had lost their lives and their relatives received the medals assigned to them. The story is one for boys to read.—*The Baptist*.

* * *

A Vanishing America

The Missing Persons Bureau has reported the virtual disappearance of the old-fashioned couple who filled up their church pew with their five children. Reward offered for their discovery.—*Luccock*.

* * *

Prohibition

These additional authoritative statements concerning the effect and the popularity of prohibition on this nation are taken from an article by the Rev. S. M. Short, Superintendent of Harrisburg District of Pennsylvania Anti-Saloon League, published in the *Evangelical Messenger*. It is up to the pastors of the land to see that these facts are spread abroad through these communities:

We are, of course, told that prohibition does not actually produce the results that were promised and we are even told that there is more drinking than before the days of prohibition. But neither the facts nor the observation of unbiased observers will bear out any such statements. Of the more than 300 institutions for the cure of drunkenness which were doing a flourishing business before the adoption of the Eighteenth Amendment, all but a dozen have gone out of business. Would these 300 institutions go out of business because their business was getting better?

We are told that prohibition has caused an increase in crime, but the fact is that government statistics show a remarkable decrease in crime since the adoption of the Eighteenth Amendment. There are 200,000 fewer county jail commitments per year than before the days of prohibition. Massachusetts has closed one-third of its jails since the adoption of the Eighteenth Amendment. Poverty caused by drink has decreased 74%. More than twice as many children's shoes are being sold today as before the adoption of the Eighteenth Amendment. The American people in 1925 consumed 2,870,000,000 more gallons of milk than in 1918. A large part of this was used by children, who, without it, would have been undernourished. The per capita consumption of milk in dry America is today three times as great as in wet England.

We were repeatedly told years ago that prohibition would ruin business, but nothing has ever been more beneficial to the business interests of America than prohibition, with the result that practically all of the leading business men of America are strongly opposed to any backward step on this question. Roger Babson, the noted authority on economy, has recently stated that our unprecedented prosperity of the last few years, coming at a time when, according to all previous records, we might have expected a period of serious depression, is due largely to prohibition.

The Congressional Committee on the Alcoholic Liquor Traffic, as a result of their investigation of the results of prohibition have given us many

startling facts. Among other things they tell us that savings accounts have been increased 400% since the adoption of prohibition. That every year since the adoption of prohibition all previous life insurance records have been broken. That it is estimated that 1,000,000 lives have already been saved through the decreased death rate due to prohibition, and that some life insurance companies estimate the saving of life much higher.

While it is claimed by the wets that alcoholic insanity has increased since the adoption of this Amendment, the investigation of the Congressional Committee has revealed the fact that it has actually decreased 66%.

Two years ago large straw votes were taken and it was largely published throughout the country that these indicated an overwhelming wet sentiment. But we heard little of this argument after the congressional elections were over.

In the congressional election of 1916, prohibition was a leading issue throughout the whole country and on this issue a congress was elected, more than two-thirds of the members of which were favorable to prohibition. In each succeeding congressional election a larger majority of dries have been elected. No other Amendment to the Constitution ever received so large a majority in the legislatures of the states as this one. Forty-six of the forty-eight states ratified it by a total majority of four to one. Since the adoption of the Amendment in almost every election where prohibition has been an issue, the majority for prohibition has been increased. In Ohio, which first adopted prohibition in 1918, by a majority of about 26,000, the dry majority in 1919 was about 42,000, and in 1920, 290,000.

In Massachusetts, where in 1922 the majority against a prohibition enforcement law was 103,000, in 1924 the majority for a similar bill was 4,000.

In the state of Pennsylvania, each succeeding election has sent a larger majority of dries to congress and an increased number of dries to the state legislature.

* * *

In Europe

Soon after landing in Europe I saw a drunken man in Paris. We often hear it said that we see no drunkenness in Europe. Seeing this drunken man made me decide to keep a record of the drunken men that I saw during my visit. In the fifteen weeks that I was in Europe I traveled 10,000 miles in France, Italy, Switzerland, Belgium, Germany, Latvia, Estonia, Finland, Denmark, Sweden, and Norway. I saw altogether twenty-eight drunken people. Of course, I saw a great many others who showed evidence of having been drinking, but I saw twenty-eight entirely intoxicated persons. Fifteen weeks have elapsed since my return to America. I have kept a record of the intoxicated persons that I have seen in this time. I have traveled farther than I did in Europe. I have been in seventeen different States. I have spent time in several of the reputedly wettest sections of the country. I have been in New York, Jersey City, Newark, Philadelphia, Buffalo, Indianapolis, Chicago, Cincinnati, New Orleans, several cities in Florida—and in all that time I



Memorial Window

First Methodist Episcopal Church
Keyser, West Va.

~~~~~

Our artists offer intelligent co-operation with architects and building committees in the following classes of work:

Antique Stained Glass  
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## LEAST EXPENSIVE

### in the Long Run!

A "cheap" bulletin board is worth just what you pay for it. But our No. 523 is reasonably priced and

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*Bronzed Brass Frame* is waterproofed and strongly reinforced. Never warps or needs re-finishing. Can't chip, peel or corrode.

*Concealed Illumination* lights up both the sign at the top and your announcements or messages.

*Large, Legible Letters* easily set up and changed as desired. (All No. 523 boards come complete with assorted characters.)

*Enameled Steel Background* is removable, to permit setting up indoors.

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MAIL THIS COUPON NOW!

What are the positive merits of your  
METAL-FRAMED BOARDS?

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Address .....

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No obligation.



have seen two intoxicated persons. One of these was at a football game in Atlanta. I have seen three or four others that I believed had been drinking. But on the same basis of investigation that I applied in Europe, the investigation is twenty-eight in Europe to two in America in the same length of time and traveling about the same way.—*Bishop E. G. Richardson.*

\* \* \*

The *London Sunday School Chronicle* recently said that the Glasgow Corporation had decided that no intoxicants should be provided at any civic functions in that city.

\* \* \*

The number of residents in American poor-houses has fallen from 91.5 to the 100,000 in 1914 to 71.5 to the 100,000 in 1924.

\* \* \*

Three of the principal cities of Scotland now have governments which are dry. They are, Dundee, Glasgow and Aberdeen.

\* \* \*

#### Before Prohibition—Then

177,790 saloons, most of them selling after legal hours and to minors and drunken persons; 1,247 breweries, and 507 distilleries operating openly with governmental sanction, producing annually over 2,000,000,000 gallons of beer and 286,085,463 gallons of distilled spirits.

Drinking made cheap, easy, inviting.

1,250,000 drunkards arrested yearly, though only one-fifth of the public drunkards were arrested.

Crowded county jails.

Charity societies spent millions yearly to relieve drink-caused poverty.

Saloons decrease real estate values.

Slums for poorly paid workers.

Industrial production checked by drinking workers.

Saloons take over \$2,000,000,000 from legitimate trade.

275 drink cures, all busy.

\* \* \*

#### After Prohibition—Now

No licensed saloons and no breweries or distilleries manufacturing beverage intoxicants with government sanction.

Drinking made costly, difficult and dangerous.

Decrease of 350,000 in the number arrested for drunkenness yearly, and nearly all drunkards now arrested.

200,000 fewer county jail commitments per year. Many jails empty.

Decrease of 74 per cent in drink-caused poverty.

Lowest pauperism ratio in history.

Realty value of former saloon sites and neighboring property greatly increased.

51 per cent of homes built in 1924 were for working people.

Production speeded up, accidents fewer, efficiency increased.

Retail trade, saving banks, insurance get money formerly spent for drink.

Twenty-seven drink cures, most of which handle alcoholic cases only as a side line.—*Wayne B. Wheeler.*

#### Judge Russell on Prohibition Senior Professor in New York University and Former Chief Justice of the Court of Special Sessions of the City of New York, Says Constitutional Amendment Will Not Be Repealed in Our Generation

The prosperity of our people is, to my mind, due primarily to prohibition.

The signs and proof of our progress and prosperity are seen in increased savings bank accounts, in the enormous amount of life insurance maintained, in higher rates of wages, and in the investments made throughout the country in radio apparatus and automobiles.

Furthermore, the growing patronage and support of our universities are simply staggering.

Prohibition has not annihilated crime; but it has reduced the calendars of our inferior criminal law courts. If the prohibition law is inadequately enforced in New York City, the same thing can be said of all of our laws.

The constitutional amendment will not be repealed in our generation. It is sad to reflect that many of our best citizens seem to countenance the actual disregard of law and its enforcement. We have not made the progress that we expected; but the attitude of our leaders in church and state is becoming more and more satisfactory.—*Christian Advocate.*

\* \* \*

#### Inconsistent

How wet arguments collide with each other is shown by some selections the *New Zealand Vanguard* has gathered from a paper circulating in that country.

1. You can get liquor easily anywhere in the U. S. A.

2. But doctor's patients are dying because you can't get liquor.

3. Everybody is home brewing or distilling; there's lots of liquor.

4. But everybody's taking "dope" because nobody can get liquor.

5. The law is openly flouted by everybody.

6. But police come at all hours of the day or night to see if you are breaking the law.

7. Prohibition is a tyranny depriving the poor man of his liquor.

8. But there is more liquor drunk now than under license.—*Scientific Temperance Journal.*

\* \* \*

#### But Once!

We go this way but once, O heart of mine,  
So why not make the journey well worth while,  
Giving to those who travel on with us  
A helping hand, a word of cheer, a smile?

We go this way but once. Ah, never more  
Can we go back along the selfsame way,  
To get more out of life, undo the wrongs,  
Or speak love's words we knew but did not say.

We go this way but once. Then, let us make  
The road we travel blossomy and sweet  
With helpful, kindly deeds and tender words,  
Smoothing the path of bruised and stumbling feet.

—*British Weekly*



## *His Grandfather Helped Build Them*

MANY men in the Kilgen organization learned their work from their fathers—and they in turn from their fathers. Thus, have ideals of fine craftsmanship been handed down through the generations.

All who build a Kilgen strive to make it perfect. The millions who regularly listen to Kilgen tone know that it is perfect. Two hundred and eighty-six years of building pipe organs—seventy-five years in this country—is Time's testimony to Kilgen experience.

*Let our organ architects confer with your architects. They will give the benefit of valuable experience gained in designing church pipe organs.  
Write to Dept. H.*

**Geo. Kilgen & Son, Inc.**  
Builders Pipe Organs  
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## CHURCH FURNITURE

Our furniture is rated among the first in the land—our experience justifies this.

Its Beauty is distinctive and its Quality the finest obtainable.

The following articles of Church Furnishings may be supplied you:

Sunday School  
Furniture  
Brass Crosses  
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Brass and Wood  
Lecturns  
Altars  
Pulpit Furniture  
High Pulpits  
Offering Plates  
Pews  
Hymn Boards  
Prayer Desks  
Brass Vases  
Brass Missal  
Stands  
Candlesticks  
Choir Stalls

*Write to Dept. E.*

**DE LONG  
FURNITURE Co**  
1505 Race Street, Philadelphia, Pa.



# Church Advertising

## Laymen's Publicity of Flushing

E. P. BEEBE

"Today," declares an editorial writer in Collier's Weekly, "if you want people to go to church or school, to hotel or beach, you advertise. If you want folks to save money, hold jobs, read books, think thoughts, buy goods, you advertise."

"Telling the world by the printed page is one of the biggest accomplishments of our time. Compared with the moving sweep of an advertisement's power, the older methods of arousing interest got but feeble results."

The root of the word advertising is "adverto" to turn toward—the use of this principle, has made American business what it is. Big business talks of advertising appropriations running into the millions while its advertising experts command big salaries. To be successful, to hold the field against competition, automobile, chewing gum and tooth paste alike must needs advertise.

Facing the keenest of competition, the greatest business of all, religion, the saving of souls, has insignificant appropriations and but few trained advertising men.

Publicity men are urging the Church to advertise, to use the media of modern business, the newspaper, the bill board, the electric sign and direct by mail.

All this costs money; church officials are loath in most cases to risk the church's funds in an advertising campaign. Until recently no one has presented a workable plan for financing religious publicity and providing the publicist. Laymen in Flushing, L. I., have been working quietly on a co-operative idea which has in it tremendous possibilities. A group of men and women representing a dozen or more churches formed what is called "The Laymen's Publicity League." It is a civic organization, a sort of religious Rotary. It declares its object is to give publicity to the effort of all churches, regardless of creed or color. Employing every legitimate media of modern advertising, its efforts in no way interfere with the publicity program of any church but rather supplement it.

It is distinctly a laymen's organization. Clergymen are honorary members, and while consulted, do not attend meetings of the League.

Applicants for membership sign a card reading, "I desire to be enrolled as a member of the Laymen's Publicity League of Flushing—To aid in the movement for a 'Better Flushing, a Better State, a Better Nation and a Better World.'"

Thus emphasizing the belief of its founders that eventually the scope of the organization would become national.

Its bills for annual dues, which are \$2.00, carry this quotation from Deut. 32:3, "I will publish the name of the Lord: Ascribe ye greatness unto our God."

Protestants dominate, but not a few Roman Catholics are members, and a goodly number of Hebrews. The basis of the League's program is co-operative advertising, a press representation for each church, and the grasping of every opportunity offered to put religion on the front page. Press representatives are supposed to either "cover" their pastor's sermon or advise the Chairman of the Press Committee of their inability to do so.

Flushing has a widely read daily paper, and the religious news is turned in on Monday morning in time for publication that afternoon.

Two years ago the religious publicity of the Flushing churches consisted of a number of formal notices, and the paid advertisements of a few churches in the Saturday edition of the local paper; notices and advertising occupying less than a half page, and frequently alongside of an irrelevant cartoon.

Today advertising by Churches and League, together with the notices of Protestant, Roman Catholic and Hebrew Churches and Synagogues take up more than a page.

Formerly on Monday, one looked in vain for a report of a sermon or service, seldom any mention made of Sunday's religious happenings unless on a very special occasion.

Not infrequently now, Monday's issue has from two to three columns of sermon write-ups, not only from Flushing, but adjacent towns. Sometimes when Monday's paper is crowded the religious news is divided, part going into Tuesday's edition.

The League has organized a staff of enthusiastic "Church Press Agents," all sold on their publicity work and its value to church and community.

One is a young mother with several small children, another is a woman, a well-known author of children's books. A young man not yet out of high school has caught the idea and is doing splendid work. A former newspaper man covers the Presbyterian church, while the Lutheran has for its press representative the manager of a large oil company. The vice-president of a metropolitan bank takes care of a Methodist church. A salesman of financial securities writes for a community church, and a printer sends in good copy for another.

The chairman of the press committee who is the representative of a large Episcopal church, holds himself ready to fill any vacancy due to illness or absence, in which case he covers the sermon for an absentee, rushes to his own church, and by arrangement with his rector takes the latter's sermon notes home to make up the newspaper report.

Starting with three, there are now twelve

## "I used this Bible to Preach 600 Sermons"

*This minister wisely wrote his sermon outlines in his Bible saving his time and making him ready for any emergency*

The other day we saw a Bible which the owner said was worth its weight in gold to him. It was a SCOFIELD REFERENCE BIBLE, containing a ruled leaf between every two leaves of text.

The ruled interleaving paper contained complete outlines of sermons and Bible studies on great subjects, prepared by the preacher. The owner of the Bible said that this sermonic material had often proven of the greatest value on occasions where preaching at short notice had been necessary.

What a wonderful convenience such a Bible would prove to you. Say you had a copy of the handy edition of the SCOFIELD REFERENCE BIBLE with interleaving paper. First you could prepare your sermon outlines on the sixty-four great Bible subjects of which there are chain-references and summaries in this Bible. These outlines in themselves would provide you with sufficient materials for preaching no matter how short the notice or how distant you might be from your accustomed books. As long as you have this Bible with you, you are always prepared.

There is such vast amount of sermonic materials in the notes printed in the SCOFIELD REFERENCE BIBLE that in time your Bible would contain hundreds of outlines prepared by yourself. One minister wrote us that he had preached 600 sermons based on its helps.

The preservation of your sermonic material in one volume, next to the text on which it is based, saves your time and prepares you for any emergency. Such a Bible would become so valuable that you would not part with it for any price.

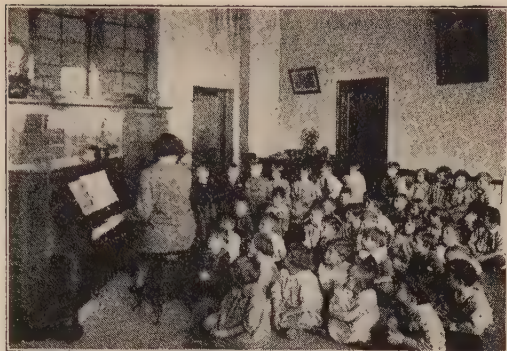
The particular edition that has proven most satisfactory is the SCOFIELD REFERENCE BIBLE in handy-size, measuring 7 x 4½ inches and 1½ inches in thickness. The Bible is printed on the famous Oxford India paper, reducing the bulk and making a volume of only 27 ounces. The binding is high-grade, Real Morocco leather, with a calf-lining. There is a blank ruled leaf between every two leaves of text matter. Style No. 265X, price postpaid, \$16.50.

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AMERICAN BRANCH

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## Add the Livening Touch of Music to Your Vacation School

IT'S a direct emotional appeal that always interests children. And they love the little Miessner piano. Only 3 ft. 7 in. high, it seems made just for them—yet its sweet singing tone will fill your main auditorium.

Music with the Miessner builds vacation school attendance. Makes your school work more interesting. Lightens the burden of teaching, simplifies discipline, helps you accomplish your objective.

### Order A Little Miessner Now

Have it ready for your vacation school, then add it to your permanent equipment. Serves every church purpose. Two men can move it anywhere. It's the original small piano, built to stand the wear and tear of school and church use. Mail the coupon for complete information.

## MIESSNER

THE LITTLE PIANO WITH THE BIG TONE

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Miessner Piano Co.,  
140 Reed St., Milwaukee, Wis.

Please send the Miessner catalog, details of 10-day trial offer, and special price to churches.

Name-----

Street No.-----

City-----State-----

Church-----



press representatives. The result is a steadily in-  
tractive compelling church publicity. As many as  
13 or 14 services have been reported in Monday's  
church news.

A splendid advantage of this co-operative  
effort is the human interest, so dear to the news-  
paper man, brought out in these sermon stories.

Their efforts are largely directed to interest  
the man on the outside, rather than a stereotyped  
report of what the clergyman said.

With a little practice they soon catch the high  
spots, the happenings, as well as the unusual in  
the spoken word.

The mother wrote a story that was the talk of  
the town, of how a tiny girl in a red coat stood  
up in her seat on the pew cushion between Mother  
and Daddy and sang like a bird, all the while  
gravely holding a hymn book upside down. She  
filled her little anecdote full of human interest.

One Sunday morning the Presbyterian Sunday  
School had more boys than girls. With his keen  
eye for news, the ex-newspaper man featured it,  
making a fine story. In both cases the sermon  
write-ups followed.

This diversity of style, this unusual way of  
presenting church news, has set people watching  
for and reading it.

The pastor's audiences have been increased and  
the gospel message is being carried into the homes.

Not infrequently a brief resume is made up by  
the chairman. Increased attendance is noted.  
When churches are crowded, the fact is em-  
phasized. Flushing folk are aware that local  
church attendance is on the increase. Occasion-  
ally special newsy stories are run during the week;  
articles on church advertising, or interviews with  
visiting or local clergy.

Flushing has seven clergymen who answer to  
the name of George; recently a front page write-  
up of the Seven Georges, from the rector of St.  
George's to the Presbyterian dominie, who is a  
George from Georgia, attracted no end of favor-  
able comment.

Many minds, many hearts and many hands, at  
work on the same problems, many eyes seeing  
happenings from different angles, all contribute  
to a steady barrage of publicity that has had  
marked results.

The next step will be to arrange for a church  
musical column editor, to feature the musical  
happenings in the various churches.

Flushing lies in the heart of the most rapidly  
growing section in the world—Queensboro of  
Greater New York. People are flocking into  
newly erected homes and apartment houses. As  
they read the local paper to become acquainted  
with their new surroundings they find themselves  
in an atmosphere of church going. If they had  
any intention of slipping, this wealth of Church  
news advertising and Gospel message has a ten-  
dency to keep them in line.

The League is asking the churches which have  
not advertised, to do so; and those that are now  
advertising, to double their paid advertising space  
this year. It is also endeavoring to arrange for  
a fund sufficient to pay for a half-page of adver-  
tising to be run in the middle of each week.

This gives three varied contacts with the no-  
church going public, Saturday, Monday and again  
on Thursday, when people ordinarily are not look-  
ing for it. The midweek contact for obvious reasons  
would be shifted in position and day of appearance.

The League has a Finance Committee, one for  
Membership, Transportation, Sunday School,  
Young People, Press, Advertising, Electric Light  
Music and Services.

Its funds come from membership dues, appropria-  
tions from churches and Sunday School  
Mothers' Clubs, etc.

Rev. Daniel A. Poling, D.D., recently addressed  
a mass meeting in the largest Protestant Church  
in Flushing under auspices of the Laymen's  
Publicity League.

Referring to the meeting *The Intelligencer* (Re-  
formed) said, "Dr. Poling is going to Flushing  
Students of Church Publicity will do well  
to watch the methods employed by the Laymen's  
Publicity League to attract a crowd."

One hundred and fifty men sat down to a dinner  
tendered Dr. Poling by the church men of Flushing  
and vicinity, while the big church was packed  
to the doors.

Commenting on the League, Dr. Poling said  
"I heartily agree with the New York editor whose  
opinions are taken as standard the world over.  
You men and women of Flushing have built a  
bonfire that sooner or later will spread all over  
the country—it is work."

Ad Verto—Turn Toward!

This advertisement or one like it appears in the  
leading paper of the city each day in the week, with  
a full-page advertisement on Saturday.

"We Fail as a  
Church If We  
Raise Money Only  
Bringing People  
to Christ Is Our  
Main Business."

What the Church means to the individual  
is told in a Full Page Ad in each Saturday's

PAPER

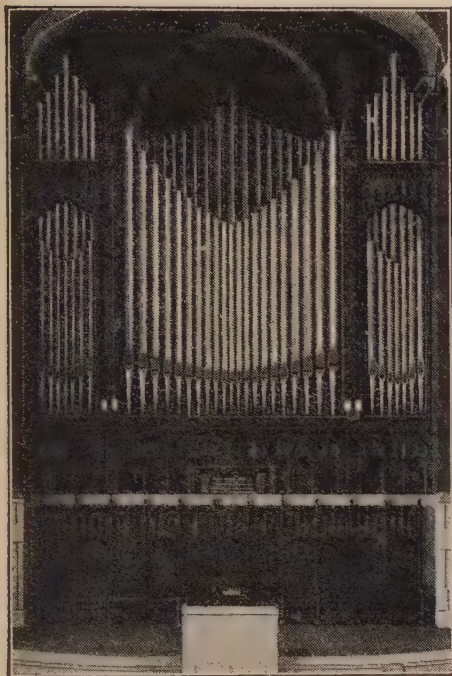
by the prominent clergymen, laymen and  
laywomen of the city.

—Rev. Ross Stover, Philadelphia

### The Remedy for Selfishness

Each person needs something to live for  
apart from himself and his own work.  
Nothing short of participation in the sub-  
lime undertaking of the evangelization of  
the world is adequate to emancipate us  
from selfishness, and to call out the best  
energies of mind and heart.—John R. Mott.

—First Baptist Church, Knoxville, Tennessee



# Noted Presbyterian Church Organ

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This is a front view of the magnificent Pilcher Organ of the First Presbyterian church, Atlanta, Ga., of which the beloved Dr. J. Sproule Lyons is pastor. Its musical programs are broadcast through the "Atlanta Journal" and is greatly praised by organists and music lovers in many parts of the country because of its dignified and religious character of tone.

Dr. Chas. A. Sheldon, Jr., organist and choir-director, receives many hundreds of letters every month, congratulating him upon the selection of organ compositions broadcast, the masterful style in which they are played, registration used, and the organ's rich, Cathedral tone.

Church Officials will find it greatly to their advantage, in selecting a new organ to address the *House of Pilcher*, owing to the fact that it has specialized in church organs for 106 years and supplied such prominent Churches and Chapels, as:

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925 Mason Street                      Louisville, Ky.

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Author of "Sermons on Our Mothers," etc.

Are the members of your congregation afflicted with this terrible malady? In a unique, masterful way, Dr. Baker shows that Religious Rheumatism is not unlike the rheumatism of the body—that it also affects the limbs, the spine, the heart, the hands, the face. But the great sermon on "Religious Rheumatism is only one-sixteenth of the great feast in store for the reader of this book.

1. Religious Rheumatism; 2. Our Besieging Enemies; 3. The Icy Hand of God; 4. A Sprig of Evergreen; 5. How He Sends Us; 6. Little Samuel's Coat; 7. Dungeons in the Air; 8. The Hopeless Quest; 9. The Dry Brook; 10. Why We Love the Church; 11. Heaven; 12. Boldness at the Throne; 13. The Resurrection Body; 14. The Stick and the Axe; 15. Between Two Graves; 16. Finishing the Unfinished.

The great charm of Dr. Baker's Sermons is in the *countless number of superb illustrations*, which always illustrate. These are even more numerous and more forcible in this book than in his "Sermons on our Mothers," so enthusiastically received by pastors.

The late Dr. Russell H. Conwell said about this book, "The title is an inadequate doorway into such a palace. I have read the sermons twice. I wish I could attend his church."

We believe you will regard any sermon in the book worth more than the price of the 16. The value of such sermons cannot be computed in dollars and cents.

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H. M. SHELLEY, Publisher

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PHILADELPHIA, PA.



## Why Join The Church?

*Daniel A. Poling*

1. I ought to belong to the Church because I ought to be better than I am. Henry Ward Beecher once said, "The Church is not a gallery for the exhibition of eminent Christians, but a school for the education of imperfect ones."

2. I ought to belong to the Church because of what I can give to it and do through it as well as because of what I may get out of it. The church is not a dormitory for sleepers, it is an institution of workers; it is not a rest camp, it is a front line trench.

3. I ought to belong to the Church because every man ought to pay his debts and do his share toward discharging the obligations of society. The Church has not only been the bearer of the good news of personal salvation; it has been and it is the supreme uplifting and conserving agency without which, "Civilization would lapse into barbarism and press its way to perdition."

4. I ought to belong to the Church because of memories; memories of things that I can never forget; memories of faces that will never fade; memories of vows that are the glory of youth.

5. I ought to belong to the Church because of hope; hope that lives when promises are dead; hope that paves the way for progress; hope that visions peace and social justice; hope for time, and hope for eternity—the great hope that casts its anchor behind Jesus Christ.

6. I ought to belong to the Church because of the strong men in it who need reinforcing; the weak men in it who need encouraging; the rascals in it who need rebuking. If I say that I am not good enough my humility recommends me. If I sit in the seat of the scornful my inactivity condemns me.

7. I ought to belong to the Church, but not until I am ready to join a going concern; not until I am willing to become an active partner with Jesus Christ.

—Congregational Church, Ludington, Mich.

## A Life Saver

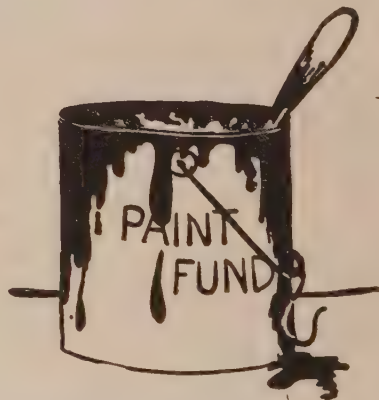
Jesus Christ is not a lawgiver but a life saver; and one is not a Christian because he obeys the laws of God, but he obeys the laws of God because he is a Christian.—  
*Lyman Abbott.*



No. 643—60 cents



No. 714—75 cents



"HELP FILL THE BUCKET"

No. 713---60 cents



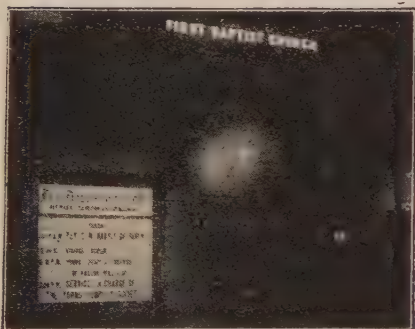
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(Day View)



(Night View)

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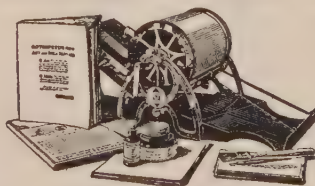
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## How Much Should I Give?

### I. For the Church:

(a) Surely the church which fosters education, hospitals, institutions for the orphaned, the aged and the afflicted, should not receive less financial support than do my "charities."

(b) The church should at least rank with my "luxuries." How much do I spend to maintain an automobile and chauffeur, several servants, a vacation trip, club dues, club car, etc. Does the church mean less to me?

(c) The soul requires nurture as well as do mind and body. Is not the church—where I receive sacraments and which ministers to me in joy and sorrow—as truly a "family necessity" as are education, a home, food and good clothes? How shall my pledges for church compare with any of these?

### II. Outside the Church:

Should not the extension of the hospitality of God's board be as vital to me as sharing with my friends the hospitality of my own house? Can I devote to extra-parochial church work a smaller portion of my income than I spend for "social obligations?"

—Methodist Church, Brownsville, Texas

### The Heaviest Burden in Any Parish

It is the "inactive list," those who criticize but do not help; those who want prominence but are unwilling to merit it by faithful service under others. Those who question the motives of their fellows largely because they themselves are self-seekers; those who sometimes appear when there is work to be done; those who so easily find fault with what is attempted or accomplished, but who give the minimum of co-operation and assistance when their suggestions are accepted, and nothing but criticism when the judgment of others prevails.—*Exchange*.

"As servants of Christ, doing the will of God from the heart; with good will doing service, *as unto the Lord, and not unto men*: knowing that whatsoever good things each one doeth, the same shall he receive again from the Lord."—*Paul*.

### Today

9:30 a.m.—Church School. "The sower went forth to sow." Matt. 13:3.

11:00 a.m.—Morning Worship, Communion, and Sermon by the Pastor: "The Sufficient Motive."

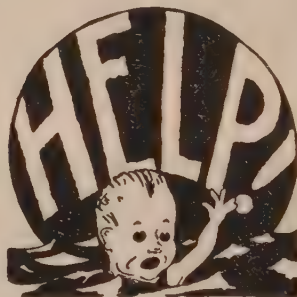
—Euclid Heights Methodist Church,  
Los Angeles, California



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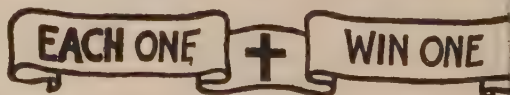
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See Expositor, October, 1922, page 40

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June 26—Exp.



### There Are Some

who read this paper each week who are not members of any Philadelphia church in this community. We invite you to join us. Our doors are open to you. Know that the Pastor will be glad to call upon you and make arrangements for you to join this church.

—Rev. Henry Moehling, Philadelphia

The cross  
of Christ  
has become  
a glorious  
symbol of  
victory.

From a sign of shame and disgrace Christ has brought it to be a sign of glory. The glory of life-giving service. Let us give our life in love and service to God and our fellow-men. For only through a self-less

Christ-like  
life can we  
experience  
real joy. As  
Christ  
broke forth  
from the  
tomb of  
death, let  
us break  
forth out of  
the tomb of  
self and  
selfishness,  
unto new  
life.

—Rev. A. K. Beisheim, Mineral City, O.

### The Church

"This one thing I do, forgetting the things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

—Rev. F. F. Brown, Knoxville, Tenn.

### The Church

The church is a challenge no thinking man can ignore. No church; no morals.

—Selected



"On Their Way"

No. 625—70 cents

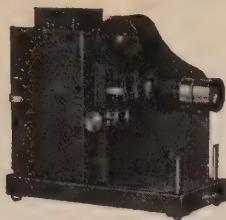


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### MULTIGRAPH CUTS

Get an Expositor Cut Circular. Do you need any of these cuts for your multigraph printing? You may have them at the regular stock price of \$1.50 each.

Be sure to tell us whether the cuts are for a Junior or a Senior Multigraph.



## Are You Raising Loyal Church Members?

When you use a Spencer Delineascope to tell your Bible Stories with pictures, the children's feet won't lag on the way to Sunday School. They'll be really interested in their Sunday School work and grow into loyal members of the church.

A Spencer Delineascope is economical and so simple to operate that a child can do it. With a daylight screen you don't even have to darken the room.

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Rev. C. P. Roney says:

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Pocket Adding Machines with magic writing pad. The practical adding machine. Does the same accurate work as a \$100 machine. Adds up to \$10,000,000. Special introductory price, \$2.95 prepaid.

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# The Question of the Morning

(Continued from page 1130)

they erect a great building. As the divine Architect makes the plan, so may we build the life. Find God's plan for your life and build upon that plan with the material you can find and your life will be a success.

VI. In the morning of life is the time to ask the question, "What shall I do, Lord?" In the evening it will be too late. Many a life has failed because the individual did not ask the morning's important question, or failed to find the answer. Your success, your happiness, your real value to the world and your eternal destiny may depend upon this question and its answer. At the morning of your Commencement you should look to the Lord of Life and ask, "What shall I do?"

The words of Joseph Clark are most fitting as we look out upon the morning of hope:

"O years that hold within thy heart  
Experience past, I do not turn to thee.  
I rather fix my gaze on years to come—  
On things to be.  
For, be they full or few, they give anew  
A chance to better be—to better do.  
Each day unfolds a stainless page  
On which to write a record true  
Of all that one may know of right.  
To score success—and wrest from failure  
Some sweet sense of victory and might,  
Thus may it be."

## Pressing Toward the Mark

Baccalaureate Sermon

Rev. Alfred Barratt

Text: "Press toward the mark for the prize."  
Philippians 3:14.

It is not by any mistaken notion or confusion of ideas that the close of the school year is called Commencement Day. Every end is a new beginning. Neither is Commencement Day, the day when studies are supposed to be finished, and the work of graduation complete. Graduation is not completion. Every wise graduate knows that his education will never be finished, and that there are always new lessons to learn. The end of the school year is not the goal of life. It is the beginning of a bigger, better, and broader life. Thus we finish the work of one school year, only to start with renewed vigor over again. And that is what we call the Commencement. Members of the graduating class, be big enough to face a real Commencement Day. As you leave these halls never to return as students, remember that there are many hard lessons yet to learn, lessons of courage and confidence, of honor, of faith, of daring and doing, of loving and living, of serving and giving. These lessons are hard, and you must learn them with a smile on your face, and a joy in your heart. And now let me begin right here. If you are going to make a success in life:

1. **You Must Have a Definite Purpose.** "Press toward the mark for a prize." Every true Christian is called of God for a purpose. Your wisdom

gathering in the years of the past has been primarily academic. Now you are ready to move immediately into the new task that is awaiting you. Do not start out into life with an aimless, purposeless, shiftless, indifferent, blundering, half-hearted and meaningless effort. Let there be a definite purpose running through your work, unifying all your efforts, giving direction and meaning to your lives. "I was too busy studying to contract the habits that made such inroads on the health and pockets of young men," said Mr. Carnegie, "and this helped me in many ways." If you are going to make a success in life you must have a definite purpose, you must fix your course, and then adhere to it. You must plan your work, then work your plan. So definite must be your purpose that nothing must be allowed to discourage you. When difficulty confronts you, do not run away from duty, be brave, either go over it, or go through it. Keep the springs of your purpose always wound up, never let them get run down. One morning Donald observed that the big clock was striking the hour very slowly, and heard his Uncle John remark, "Sounds as if the striking part of it is nearly run down." Donald not only saw him wind it, but did not forget. The following Sunday morning, when his uncle was reading the paper, his wife came in and inquired if he was going to church. He replied very slowly, "Oh! I suppose so." Donald eyed him wonderingly as he remarked: "Why Uncle John, that sounds as if the meeting side of you was nearly run down. Is it?" Aunt Hannah laughed, and Uncle John flushed as he threw the paper aside saying: "Maybe it is, Donald, but we'll wind it up again and get a little stronger movement. Neither clocks nor people are much use when the springs that ought to keep them going are neglected." Members of the graduating class never let the springs of your purpose get run down, let them always have a strong movement. Again—if you are going to make a success in life:


### 2. **You Must Have a Passion for Service.**

"Press toward the mark for the prize." Someone has said, "Where there is a will, there is always a way." The doors of opportunity for service are always open. If you have a passion for service, God's grace will surely bring you face to face with your task. There is something somewhere that you can do, and therefore you ought to do it. Whenever and wherever you discern a real need for service, accept it without the slightest hesitation as a clarion call to duty. You cannot fail, if you nobly do your duty. The only actual failure is uselessness, leaving undone the things that you ought to have done, and missing God's divine plan for your life. Let there be no half-heartedness in your service. Let the passion for service burn within you. Throw yourselves wholeheartedly into the service of your country—of your fellowmen and of your God. Richter was one day conducting an oratorio. The orchestra tuned up, and the soloist sang a few bars, "I know that my Redeemer liveth." He stopped her, "Daughter," he said, "do you know?" She faltered, "I think I do." "Well," he said, "you did not sing it as

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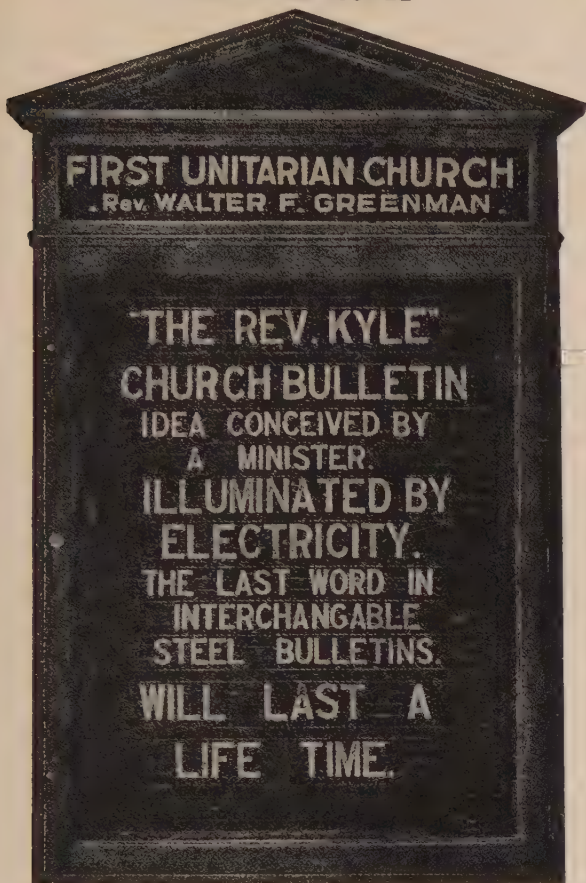
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CHICAGO, ILLINOIS



though you did." They started it again. This time she sang with every fibre of soul and body, "I know that my Redeemer liveth." He and she were in tears. When the song was finished the old man walked over to her, "Daughter," he said, "I know you know." Members of the graduating class, get a burning passion for service, and let the world know by your earnestness, that you do know that your Redeemer liveth. Fear nothing but the danger of saving your life. You remember in the Old Testament days, Mordecai said to Queen Esther, "If you will not throw yourself into the breach to save your people, God will deliver them through someone else, but you will perish." The world needs service, sacrificial service, and it is looking to you for this kind of service. If you save your life you will lose it, but if you lose your life in the service of the Master, whose you are, and whom you serve, you will find it. There is a Russian proverb which says, "Give to the world the best that you have, and the best will come back to you." In conclusion. If you are going to make a success in life:

3. **You Must Have a Worthy Goal.** "Press toward the mark for the prize." But what shall be your goal? Let the high calling of God in Christ Jesus be your goal. The great Apostle Paul made that the goal of his life. Strive to attain the highest character. "Covet only the best gifts." Seek to know God, whom to know aright is life eternal. Your present knowledge of God must increase. Not as though you had already attained or were already perfect; but you must press forward that you may apprehend that for which you are apprehended by Christ Jesus. Therefore as Christians you must be always aspiring to something beyond. "Press toward the mark for the prize." The Argonaut looked for the Golden Fleece as his goal. When Columbus turned his face to the east by way of the west the new world was his goal. Before Abraham Lincoln became President of America, the emancipation of the slaves was his goal. Members of the graduating class, have a worthy goal. "Hitch your wagon to a star." The Golden Age is not behind you, it is before you. The beautiful city of God has not yet been realized. The future is bright before you, and holds great possibilities in store. Great things have been accomplished in the past, but there are still greater things to be accomplished in the future. The best is yet to come. Our present attainment is only the promise of a larger achievement in the future. Keep your work in your heart, and your heart in your work; look up, lift up. Keep company with Jesus, then even to your youthful eyes the shining goal will appear on the distant horizon. But do not lose sight of the goal, keep your eye on it all the time, and even though you cannot always see it through the mists, you will feel it pulling at you like a magnet. A little boy was flying a kite, which soared so high as to be almost out of sight. Seeing him looking so intently upward a gentleman asked him what he had there. "A kite, sir," was the boy's reply. "A kite," said the gentleman, "how can that be, I don't see it." "Ah, I feel it pulling, sir," was the boy's unanswerable reply. Let the attractiveness

of the goal keep pulling at you. And now we desire for you a definite purpose, a passion for service, and a worthy goal, believing that you will live earnestly, work faithfully, and strive steadfastly to serve God's eternal purposes, so that the world will be better, because you have passed through its dusty streets. "Press toward the mark for the prize."

"And now whatever be the way  
Remaining to be trod,  
May you well face without dismay  
A future full of God."

## Story To Tell

(Continued from page 1111)

world, from Europe and Asia, Africa, and South America. These people are called emigrants—meaning people who have moved to New York from some other part of the world. Though living now in the United States they were not American-born.

The woman who cleans the halls in the big house where Giuseppe lives, was washing the steps one day when she noticed the little boy standing near and watching very intently what she was doing. Suddenly to her astonishment he ran towards her and began beating her with his strong little fists. Then he stopped, stepped back, and lowering his head, ran at her like a goat and butted her off the steps to the sidewalk. The woman called a policeman and they took the boy before a judge. When asked why he did such a rude thing, what his actions meant, he eagerly explained to the judge. Pointing to the woman, he cried excitedly, "She clean with the flag! She wipe the mud-a wid it—wid de flag what ever' day in school-a we mak-a him so!" And Giuseppe, with a look of awe on his face, reverently raised his hand to his forehead in salute.

The astonished judge and policeman looked at each other. Then with a word of advice to the woman to get another scrubbing cloth, the judge dismissed the case.

## THREE BOOKS AND A BOY

Governor John Johnson, of Minnesota, started life as the son of a village drunkard. He left school at thirteen to help support the family. One day a man saw him reading a trashy book and told him if he would agree to read "The Conquest of Mexico," "The Conquest of Peru," and "Ivanhoe," he would give him a semi-annual subscription to the local library. The offer was accepted, and John went to work on the three books.

When the six months were up, he paid for another subscription himself. Cut off from school and college, he had found a way to learn the best things. He did his work faithfully, but a good standard book was in his hand in odd minutes. A general storekeeper noticed this when he stopped in at the drug store. He made up his mind that here was an unusual boy. He offered John a place

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- |                                             |                                        |
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with a raise of salary. John took the situation. He still read and committed to memory from good books.

At twenty-five John Johnson was an industrious, respected, widely-known young citizen. When an editor was wanted for the local paper, he was chosen. His rise has been steady, and he is now one of the important leaders of America.

It all began with those three books. Suppose John Johnson had preferred to stick to trashy one — what would have happened? Are there not young people who need to think about the difference those three books made, and apply the idea at home?

## THE FORUM

Oakland, Calif., March 6, 1926.

My dear Mr. Ramsey:

My sincere thanks for the marked copy of the March *Expositor*.

You have a new church advertising department and I should like to contribute a suggestion which I believe will be of real worth to its readers.

You condemn, rightly, the uninteresting "timetable" type of church advertising so generally used. Many ministers inexperienced in advertising writing, are at a loss to construct what would be of the advertising world call creative copy.

An advertisement that preaches will give offense, but a thought may produce very real returns for the church.

Every pastor in planning his sermon for the ensuing Sunday follows more or less the novelist's method of choosing a text which is, in effect, the title of the sermon, and certain high-lights occur to him corresponding to the chapter headings. He may write his theme or depend on inspiration, speaking from rough notes.

If he will take one of these high-lights and expand it into a one-sentence paragraph in his advertisement below the title of his sermon he will do two things:

1. He will suggest a train of thought in the reader, arousing interest in the sermon and probably a desire to hear the rest of it, if only in spirit of controversy, thereby achieving the first purpose of advertising—the filling of the pews.

2. He will multiply his audience, for the moment, by the total circulation of the paper and will do real constructive Christian work far outside of his own denomination and upon people who may not for years enter any church, but will, nevertheless, be influenced by the train of thought suggested through that one brief paragraph.

Try it. It is really easy; the one thing to avoid is an ecclesiastical atmosphere in the writing of that first vital sentence.

Sincerely,

Morton J. A. McDonald,

Classified Advertising Mgr.

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In the "Methodist Table Talk" of the *Methodist Recorder*, London, is a new answer to the old question, If I had a million dollars, what would

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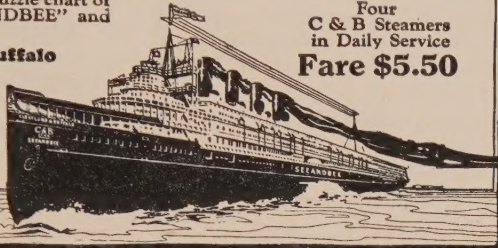
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do with it? Most people have made their answer in some form to the old question which is usually a wish as well. The new answer is quoted from Studdert-Kennedy's latest book of rhymes, published under the title, "Lighten Our Darkness.. The little poem is called: "If I Had a Million Pounds" and reads:

"I would buy me a perfect island home,  
Sweet set in a southern sea,  
And there would I build me a paradise  
For the heart my o' love and me.  
I would plant me a perfect garden there,  
The one that my dream soul knows,  
And the years would flow as the petals grow  
That flame to a perfect rose.  
I would build me a perfect temple there,  
A shrine where my Christ might dwell,  
And then I would wake up to behold my soul  
Damned deep in a perfect Hell."

—Pittsburgh Christian Advocate

\* \* \*

### The Federated Church

To the Editor of The Congregationalist:

The federated church usually does not work well because each church keeps alive its own denominational spirit. If it obtains a minister of one of its denominations, it is embarrassing to him for he is afraid of offending the other organizations. The federated church might get a preacher outside its own church affiliations, but the real remedy is found when the churches drop their own denominational ardor, and for a real community church go into an entirely new denomination, and take one of its pastors. There must be one denomination for a community church to succeed.

At Redfield, New York, the two denominations, Methodist Episcopal and Presbyterian, were severed, and the churches went into the Congregational fellowship, which means now it is a genuine community church. I would like to hear from others in the Forum.

Dr. W. P. A. Humphris,

Orwell, N. Y.

Federated Church

\* \* \*

Those who display large bulletins on their church premises with aphoristic advice for better living might be interested to know the reaction of one who has to pass such a signboard several times a day. At first it seemed an excellent idea. Why not advertise goodness as we advertise chewing gum? But after the novelty wore off these signs began to bore and to annoy us. And just as we decide that we will not buy the shaving soap, or tooth paste, or auto tires that hit us in the eye with too exasperating persistency, so we find ourselves resenting the moral and religious guidance which the rector of St. Viamedia's thinks up, apparently with great effort, each week. We wish he would confine himself to Bible verses of classic utterances. And most of all, we wish he would leave the board empty for a week or two now and then.—The Churchman.

\* \* \*

Leisure without books is death.—Seneca.

The fountain of wisdom flows through books—Greek Proverb.



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